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VOL. XXVIII

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NO. 3

Contemporary Church Architecture in the Lutheran Church of America

By ARLIS J. EHLEN

A GREAT many of the churches built for Lutheran congregations in recent years show the strong influence of contemporary developments in architecture. These buildings usually depart so noticeably from the traditional ecclesiastical styles that certain questions quite naturally come to the mind of the interested observer: I. What originally led these congregations to choose the contemporary idiom for their new churches? II. How, exactly, do the modern churches differ from the older ones, and in what ways are they still similar? III. How have church members, community, and visitors reacted toward the new churches after they were built and in use?

A study undertaken by the present writer sought to discover representative answers to these questions. The firsthand material on which the following was based was gathered chiefly by means of personal correspondence with pastors of various congregations that have built contemporary churches. Questionnaires were returned, and further material (chiefly printed brochures) was submitted by correspondents from thirty-nine Lutheran churches, representing most of the best examples of contemporary architecture in the six largest Lutheran bodies of the United States.¹

"Church architecture," reads a statement in a professional journal for architects, "is probably the most backward field of architecture in the United States, because behind it is the most confused think-

¹ In the Bachelor of Divinity thesis (on file in the Pritzlaff Memorial Library, Concordia Seminary, St. Louis) which the present article epitomizes, the thirty-nine churches are listed by name and are cited individually in support of statements made in the text.

ing."² The writer's hope is that the material offered hereunder may be found useful, if even in the smallest degree, toward dispelling some of this unfortunate confusion.

I

What influenced the congregations under study to select the contemporary idiom for their new churches? No doubt a significant role in its adoption is played by the person who makes the first serious suggestion that this approach be considered. In order to find out who that person most often was, the first item on the questionnaire sent to pastors of modern Lutheran churches was this: "From whom did the initial impulse toward a modern, functional approach to your architectural problem come?"

According to the answers which correspondents gave to this question, it was the pastor himself who most often made the first suggestion toward a contemporary style (in 64 per cent of the cases). Next in order of frequency was the architect (46 per cent), while it was least common for the initial move to be made by lay members of the congregation (31 per cent; the percentages overlap, since often more than one was mentioned in a given instance). The very important part played by pastors in bringing contemporary architecture under consideration by the congregations may be due both to their wider acquaintance with its possibilities and to the leadership which they naturally exercise in their congregations.

But what were the actual reasons that brought about the ultimate selection of a modern design instead of one of the traditional styles? The second item on the questionnaire reads: "What were the factors that influenced the choice of this approach?" Nearly all the replies offered useful information on this question. These data have been gathered into various groups, each one describing one of the persuasive factors that have led many Lutheran congregations to choose a modern, functional approach to their architectural problem.

The church with a message for the present day prefers a contemporary architecture. This basic, if rather intangible, factor appeared in various forms in a number of the replies received.

² F. H., in a book review, *Progressive Architecture* (February 1952), p. 146.

Some made it quite clear that a truly vital Christianity will be reflected in a vital approach to church architecture. Such an approach welcomes the use of present-day materials and techniques of building—even when these differ from those of the classic periods of church architecture and result in a church edifice that differs in appearance from the traditional. Many of the replies expressed in some way the feeling that it is desirable to follow the present-day trend in architecture. Some recognized consciously that if the church really has a message for the modern world, she can and should express this fact by using modern materials and techniques in her architecture. Part of the church's responsibility is to christen every area of contemporary life and culture—architecture not excepted—and to use it in the service of her Lord.

Modern architecture is more likely to fulfill the requirements of functionality. The word *functional* is, of course, a broad term, and many of the factors following below are simply aspects of it. But functionality in general has evidently been a very important factor in the choice of contemporary architecture. It was second only to economy in the number of times it was mentioned in the replies. The meaning of the term may be described thus: the functional way of designing and constructing a building is that way in which the most suitable materials available can be combined most simply, strongly, and economically for a given purpose and at a given location. Among contemporary architects the principle that "form follows function" (or, further, that "form and function are one") is a fundamental axiom. The functional approach is taken for granted even if it may not always be consistently applied. As one pastor expressed his architect's attitude: "The only solution to an architectural problem is to study the needs, the site, and the problems, and then to express that solution in the simplest, [most] economical solution possible."

Modern architecture better meets special needs. In a variety of special needs and problems the contemporary pattern was thought to offer a better solution than any traditional style. Such special situations included the need for future expansion, the necessity of accommodating educational, social, and other activities, the problem of limited space, and so on. The functional approach, it is found, applies to any set of needs and offers an individualized solution for

each. Many Lutheran congregations have come to realize this new adaptability and to choose the contemporary approach on this account.

The simplicity of modern architecture appeals to many. "The simple and clean lines" of contemporary architecture are an appealing factor in its favor for many of the people involved in building churches today. One architect expressed the conviction that not only he himself but also the pastor and members of the congregation with whom he had worked had built their church "in the belief that spiritual quality is more forcefully achieved by simple means than by badly built and pompously designed monuments."

Modern architecture is considered more honest. An architect's honesty will not allow him to make something seem to be what it is not. This attitude is directed against the deceptive practices that have long been common in architecture, especially, it would seem, in church architecture, where richness and grandeur are often simulated when the cost of their genuine form is beyond reach. "A building can be the visual expression of a dishonest action."³ Among the replies received, explicit references to the honesty of modern architecture were found to be few (although forceful). On the other hand, it is to be noted that the more luridly dishonest practices which were once common are now falling into disuse.

Modern architecture appeals to many as being more beautiful. Already there are a number of people who think highly enough of the new architecture to report that they were influenced in their choice of the modern style by its beauty or attractiveness. One architect wrote that in the church under consideration he "acted in the belief that beauty emerges not from stale ornament but from such simple, basic things as light, space, texture, and color." The conviction that such things can produce real beauty is one that will no doubt become more and more common as examples of the new architecture become more numerous and better known.

Modern architecture offers greater distinctiveness. Some have seen in contemporary architecture not so much its beauty as the fact that it is different and distinctive. It is inevitable that so long

³ Abbé Negre, quoted by Jean Labatut in "Architecture Today: A Symposium," *Liturgical Arts* (November 1950), p. 24.

as churches of contemporary design are still in the minority they will seem to the ordinary person to be "different," perhaps strikingly so. Some congregations have considered this to be a valuable factor, whether for aesthetic reasons or for its publicity value.

A church in a modern architectural idiom fits better into a community in which other structures employ this idiom. In a number of cases it was felt that the style of architecture used in nearby buildings or in the community as a whole had influenced the choice for the church building. But this type of reasoning, convincing as it may sometimes be, is not basic and cannot be defended in cases where the architecture of the community would seem to call for a church built in a style of the past. In such cases historical precedent may be appealed to, as one pastor did, by pointing out that many of the beautiful Old World cathedrals exhibit in one building several distinct architectural styles because of the long time required for their erection.

The influence of an architect may help bring about the choice of modern architecture. When an architect works very closely and sympathetically with the members of a congregation, it is inevitable that he himself can become a highly influential factor in bringing about the adoption of a good modern design on the part of the congregation's members. This factor was dwelt on at length in several of the replies received.

Modern architecture is usually found to be more economical. The relative economy of the functional approach to architecture, as compared with the traditional approaches, was the subject of a separate item on the questionnaire: "How much more, proportionately, would it have cost to construct equivalent facilities in a traditional style?" Even without such special prompting, no doubt, the relative economy of construction would have been a very common reason for choosing the modern approach. The fact that the point was specifically raised in the questionnaire made this factor even more prominent, and makes possible some revealing statistics.

A total of thirty-one of the thirty-nine replies offered a direct answer to this question. Only one correspondent thought that the cost of his church would have been "probably less" if it had been done in a traditional style. Two more thought that in their cases

the cost of the two approaches would have been about the same. But these were the only three out of the thirty-one who were of the opinion that they had not saved money by building in a modern style. Among the others there was a wide range of answers. Estimates of how much more a building in the traditional style would have cost than the one actually completed ranged from 9 to 600 per cent! Even if we do not take into account the church which in the report is valued at 250 to 600 per cent above its actual cost by those who did not know it, the average reply was a fraction under 44 per cent. Hence the average pastor thought that if traditional had been chosen instead of modern, the cost would have been 44 per cent greater than it actually was. It is apparent that the average Lutheran congregation in the United States which has built in a modern style is confident that in so doing it saved a very sizable amount of money. No doubt the comparative economy of a modern over a traditional method of church construction has proved to be one of the most convincing factors of all in leading Lutheran congregations to choose a modern, functional architecture.

II

In what ways do the completed church buildings differ from the older, more familiar type of church, and in what ways are they similar? The principal sources of information for the answering of this question have been the fund-raising brochures, dedication programs, photographs, etc., which were so kindly sent to the writer by many congregations at his request, as well as the descriptions of these churches which have appeared in church and architectural periodicals.

Basic Shapes. Rather than describe either ground plans or elevations in detail, we attempt here simply to indicate, in broad outline, the basic forms of spatial organization in the churches under study, comparing them with churches of the past.

By far the most common ground plan (as was to be expected) is still that based on the rectangle. In its simplest form this plan calls for four straight sides, forming a single rectangle that encloses within it all the main elements of a church: nave, chancel, and narthex, or entryway. Five of the thirty-nine churches under consideration use this simplest of all floor plans, including even the

narthex within the basic rectangle, whereas eight more make the narthex a separate and somewhat narrower addition to the basic rectangle. Both of these plans result in a spacious chancel that extends the full width of the nave. Variations of the simple rectangular plan include three churches in which the chancel is narrower than the nave, one in which it is wider, and one example of the cruciform plan. All eighteen of these churches, however, have what may be termed the single-room type of nave.

Another eighteen, on the other hand, have naves which are divided by the addition of structural aisles along one or both of the side walls. Most of these adopt the basilica plan, in which the side aisles are roofed over at a lower height than the nave proper, so that the walls of the latter rise above the level of the aisle roofs and form a clerestory. With the aisles separated from the nave itself by the pillars that support the clerestory walls, a tall, narrow nave is achieved which tends to direct all attention toward the chancel. Most of the basilica-type churches have a chancel of the same width as the nave exclusive of aisles.

The other three churches of the thirty-nine are nonrectangular in floor plan. One is octagonal, with the altar in the center, while the other two are triangular, the altar being placed in the apex of the triangle.

Thus already with respect to the basic disposition of space it is apparent that there is no lackluster uniformity in contemporary Lutheran architecture. Yet there has been no wholesale departure from the basic shapes that have long been regarded as the most suitable for church bodies in the main stream of the liturgical tradition. More than 45 per cent of the churches studied have adopted some form of the basilica plan, with its aisles. This is probably a higher percentage than that of the recent past. Most of the others retain at least the long and relatively narrow shape of the nave, which characterizes the best tradition in ecclesiastical architecture. While deferring to good tradition, however, contemporary church architects have been willing to adopt modern techniques and materials. This will become more apparent as individual details are taken up.

Orientation. The usual terminology for denoting the various parts of a church is still based on the assumption that the chan-

is oriented toward the east. Except for two or three instances, however, almost all traces of that tradition seem now to have been lost. Many of the churches face toward other directions.

Techniques and Materials. Certain building materials are available in modern times which the designers of the historic ecclesiastical styles did not have at their disposal. Each of these makes possible, even necessary, methods of building which are different from those practiced in previous centuries. As is to be expected, these changed methods of construction usually affect the appearance of the churches now being built.

One of the most interesting of these developments is the laminated arch, which is glued up from separate pieces of wood to form a long, curved framing member. Thus a single, graceful part serves the functions both of a vertical post in the wall and of a principal rafter in the roof. Eleven of the churches under study use this technique, with a considerable variety of effects. Related to it in function is the so-called "A"-frame type of construction, of which three examples occur in this group. Here the principal framing members are straight rather than arched, but they, too, extend in one rigid piece from ground level to roof ridge. The building's cross section, therefore, forms a steeply pitched isosceles triangle.

The steel frame is much used in church construction, but in most of the examples studied the steel skeleton is completely concealed and receives little expression on the surface. Several of the churches are built with reinforced or prestressed concrete in arches, walls, or roof; more make use of this material in the more prosaic form of concrete block. These and other modern materials have had the effect of causing more than half of the churches under consideration to have roofs pitched at fifteen degrees or less from the horizontal.

Among the more traditional building materials, brick is by far the most commonly used. Stone as a major building material appears very seldom in the contemporary churches. The careful use of color characterizes several of the churches, and the science of acoustics has had its influence in the design of others.

We now turn our attention to certain of the individual components of a contemporary Lutheran church building.

The Chancel and Its Furnishings. In contrast to the relatively small chancels of many Lutheran churches from the recent past, almost three fourths of the contemporary churches studied have chancels at least as wide as the nave itself (not including aisles). Furthermore, modern architects have succeeded, perhaps better than many previous ones, in directing all attention toward this part of the church with its altar. An important part in this achievement is due to the many ways developed by contemporary architects of setting the chancel area off from the nave and making it more conspicuous. One such technique is the flooding of the altar space with natural light, usually by means of windows hidden from the worshippers' eyes. This idea is used in at least seventeen of the thirty-nine churches — almost sufficient to qualify it as one of the distinctive motifs of contemporary church architecture.

About half the altars are of wood, the other half of stone; one is sheathed in copper. The use of a dossal curtain or a reredos with the altar appears to have become less popular, only about ten occurring. A new motif, however, which has become very commonly accepted in contemporary Lutheran churches, is that of the very large cross placed against the east wall of the chancel, above the altar. Of the churches for which the writer has information on this matter, twenty-five display a large cross of the sort described, in contrast to a mere four churches which have only the traditional cross on the altar. The great majority of these are simple crosses, without the corpus; an actual crucifix is used in only three cases. Almost every one of the churches is equipped with a Communion rail, usually of a very simple design. The sanctuary lamp occurs at least twice, an ambry once.

Furnishings Outside the Chancel. Pulpits of modern Lutheran churches exhibit a wide variety of shapes, but almost no variety at all in materials. As far as could be determined, the pulpits of all the churches under study are built of wood, in major part at least. Some are of plywood, others are more traditionally constructed. Shapes include, in order of frequency, the square or rectangular, the octagonal, and cylindrical, as well as several of more irregular form. In two churches the "center" aisle of the nave is actually off center, so that about two thirds of the nave seating is on the same side of the church as the pulpit.

Nave seating is, in almost all cases, provided on pews of the ordinary variety. For the pews a few architects chose a design to harmonize them with the rest of the building.

Data on baptismal fonts was more limited than on most previous items. The cases in which information was available again show a profusion of different designs and materials. One church has a separate baptistery (but visible from the nave), while several others have the font in an area marked off by being made somewhat lower than the nave floor.

Choir and organ were placed in or near the chancel in fourteen of the churches for which such information was available, while in sixteen they were placed in the rear of the nave, usually in a loft.

Windows. The matter of windows, as might be expected, is one in which there is considerable departure from older architectural styles. Glass is now far more easily obtainable than it was in the periods when the historic styles were developed. Furthermore, modern construction materials and techniques make more of the wall space available for use as window area. One expects, therefore, to see large expanses of glass employed in modern church architecture. In many cases this expectation is borne out. Five of the churches have an entire wall in glass, and in many others a good deal more than fifty per cent of a wall is a window area.

But many architects, apparently, have concluded that too much uncontrolled light, or too much of a view through the windows, may tend to distract the worshipers' attention from the altar area. They have therefore invented various devices for overcoming this difficulty, most of them in the form of louver boards standing on end and cutting off the line of sight through the windows. Even where modern construction techniques make it possible, from an engineering standpoint, windows are not always provided in great profusion, and many completely windowless walls are seen. Modern architecture allows the freedom of asymmetry, so that one of the side walls may have windows while the opposite side has none; thus worshipers are not disturbed by direct sunlight during the time of the day when services are usually held.

Stained glass is found in fewer of the churches under consideration than clear glass. This may be due either to the modern tendency toward lighter interiors or to the economic factor.

Artificial Lighting. Lighting fixtures suspended from the ceiling are still used in modern churches (some are well designed in harmony with other furnishings), but are no longer the most common source of artificial light. Several newer techniques now appear more often: cove lighting, diffused upward from a long trough, which is usually placed along the lower edge of the clerestory wall; and sealed-beam spotlights, mounted at the level of the ceiling.

The Entrance. The center of the west façade is the traditional position for the main entrance of a church, and it is still more commonly chosen than any other single location (twelve out of the thirty-nine). But in the majority of cases the entrance is placed in various other positions—either elsewhere on the west end or on the north or south side. There is little uniformity of design in this respect.

Many interesting techniques have been used by modern church architects to give architectural importance to the main entrance. Some of these have been very successful in emphasizing the entrance and making it inviting. Probably the most common device is the use of a covered porch over the approach to the main doors. Another method much in evidence is that of associating the main entrance with the tower.

The Tower. No tower of any description is to be found on seven of the thirty-nine churches. Among the rest, the most popular type of tower is one of substantial bulk, rising from ground level to a height usually greater than that of any other part of the building. Almost all are very simple in outline and retain the same dimensions from bottom to top, in contrast to the progressive narrowing toward the top and the transitions from one cross-sectional shape to another that characterize Gothic or Georgian-Colonial towers. By far the most common material for such towers is brick. In place of a full-sized tower a few churches have spires or flèches set atop the roof. A number of architects have devised various modern substitutes for the traditional tower, such as brick or concrete pylons, open-work designs in steel or wood, or large free-standing crosses.

The tower, or its equivalent, is most often placed at or near the western end of the church. In this respect contemporary architec-

ture is following what is probably also the most common usage of the past. Almost every one of the towers included in the survey has at least one representation of the cross appearing prominently on it. Only about five contain bells, although a number of the rest are designed to accommodate one or more bells in the future.

The chief functional purpose of most of the towers seems to be that of publicity. Usually the other purposes to which they may be put in modern churches (e. g., to enclose stairways or entryways) hardly seem to justify their existence. Perhaps publicity, or the attracting of attention, to the church and its meaning, has always been the most important function of a church tower.

Ornamentation. There appears to be a widespread dearth of surface ornamentation in modern Lutheran churches. The once commonly used Christian symbols and figures are not generally seen in the new churches. Some of the correspondents expressed an awareness of this relative deficiency. The only universally used emblem is the cross; and because of the lack of other symbols this one is sometimes definitely overused. There are many churches in which no other ecclesiastical symbol or figure appears. A number of churches do, however, display carved, embossed, or appliquéd symbols on the front surfaces of altar, pulpit, font, etc. Several notable exceptions to the general trend provide fine examples of the kind of artwork which might be commissioned and executed for other modern Lutheran churches.

III

How have church members, community, and visitors reacted toward the new churches after they were built and in use? Information on this was compiled from the questionnaires returned to the writer. Three of the questions dealt directly with this subject: "Now that the church is built and in use, what criticisms of it do you and your parishioners have? How extensive is any dissatisfaction among the parishioners? What is the typical reaction of the community and of visitors?" The validity of the answers received depends not on whether they are completely objective in their reporting but on the fact that they reflect the thinking of persons very closely connected with the individual churches.

Reactions of Pastors and Parishioners. Of the thirty-nine churches

in this study, two did not report on this question, two expressed a predominantly negative reaction toward their new church, eleven said that some dissatisfaction did exist among the members but was very limited, and all the remaining twenty-four reported that (at the time of writing, at least) there was no dissatisfaction at all. Several of the latter, however, indicated that at first there had been some dissatisfaction and opposition among the members, but that this died down as the people became accustomed to its appearance and better acquainted with its advantages. It may be safe to conclude that as contemporary design in churches becomes more widely known and used, it will come to be generally accepted.

Reactions of Community and Visitors. All eighteen of the replies that made reference to community reactions reported these to be predominantly favorable. A number have found the publicity value of the new modern churches to be high; some even traced a distinct rise in church membership largely to this factor. It appears, therefore, that Lutheran churches of contemporary design are, in general, making a very favorable impact upon the communities in which they are located — and that in many cases the contemporary design itself is a factor in making the church better known and in enhancing its witness in the community.

Most of the correspondents also reported on the impressions of the visitors who have come to their new church. Their typical reaction, according to these replies, is "very good," "excellent," "very much impressed," or words of similar import. Even the two correspondents who themselves reacted negatively toward their new churches reported that visitors find them to be beautiful. A number of replies made special mention of the large number of visitors which their churches had attracted.

In closing, it seems appropriate to quote a pastor who wrote of the few who dislike the contemporary trend: "Personally, I think that those who always stick to the traditional lack vision and imagination. . . . By and large," he concludes, however, "people do like modern architecture in a church. That has been our experience."

St. Louis, Mo.

The Apostolate: Its Enduring Significance in the Apostolic Word

By MARTIN H. FRANZMANN

[EDITORIAL NOTE: This article was written and presented for discussion at meetings with Lutheran Free Church groups in Europe during the past summer. It appeared in German in *Lutherischer Rundblick*. We are indebted to this journal for sharing it with us and to the author for the additional labor of rendering it into English.]

OUR Lutheran Confessions state: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone."¹ In using the word "apostolic," they are confessing to something which is not merely a historical but also a theological entity. For the conception "apostle" and "apostolic" is one which is determined entirely by its relationship to the Lord, who establishes the apostolate and sends the apostles.

I

THE APOSTLE

The linguistic and formal side of the term already brings this out.² The verb ἀποστέλλω even in profane Greek has its center of gravity in the will and the intention of the sender and in the fact that the person sent is not only sent but also commissioned and authorized by an authority which is above him. The Septuagint uses the verb over 700 times, usually to translate שָׁלַח; and a passage like Is. 6:8 serves to show how the emphasis on the sender and his will and the authorization of the person sent can from the context acquire a specifically religious tone and content. In the New Testament also, while the verb πέμπειν emphasizes the act

¹ Of the Summary Content, Rule, and Standard, FC Ep. 1.

² Cf. K. H. Rengstorff in Kittel, *Theologisches Wörterbuch zum Neuen Testament* [cited hereafter as *ThW*] I, 397 ff. While Rengstorff's conclusions have been widely adopted, some of his inferences—notably with reference to the antiquity of the *shaliach*—have been challenged, for example by Arnold Ehrhardt, *The Apostolic Succession in the First Two Centuries of the Church* (London: Lutterworth Press, 1953), pp. 15–20.

of sending as such, the verb ἀποστέλλειν emphasizes the commission involved in the sending and is by far the more frequent of the two terms.³

The noun ἀπόστολος as used in the New Testament has few or no real analogies in classical and Hellenistic usage (*TbW* I, 406 ff.). The immediate formal background of the New Testament usages of ἀπόστολος is probably the Jewish legal institution of the מַלְאָךְ (ibid., pp. 414—420). That institution has its ultimate source in the rights of the Semitic messenger as we find them reflected, for instance, in 1 Sam. 25:40 ff. and 2 Sam. 10:1 ff.; but it seems to have achieved its real and peculiar form about the time of Christ. The *shaliach* is a man's proxy, authorized and commissioned to represent him and to act for him in a designated matter. How complete and how far-reaching this power to represent, this authorization, was, can be seen from the rabbinical maxim "The *shaliach* of a man is as that man himself"; and from the fact that, for instance, a man could become engaged or divorced through the agency of a *shaliach*. Since the *shaliach* could sabotage his commission by misusing the authority committed to him (and this could not be prevented, neither could its effects be revoked), being a *shaliach* involved a resolute subordination of the will to that of the person who gave the commission. Fidelity was therefore the quality most sought after in the *shaliach*, and the statement is occasionally found in the rabbinical writings that God is pleased with a *shaliach* who sacrifices his life for the sake of his commission. The institution was basically a legal one; it acquired a religious accent only when used for religious purposes, as when the Sanhedrin commissioned certain rabbis to go into the Diaspora to execute its will there; and Paul was probably such a *shaliach* of the Sanhedrin when he went to Damascus. (Acts 9:1 ff.)

In contrast to the New Testament the term is *not* used of Jewish missionaries and the fact that although the word was often used in a transferred religious sense (of the leader in prayer in the synagog and of the sacrificing priest who is the *shaliach* of God), the term is not normally used of the prophets. When it is used of Moses, Elijah, Elisha, and Ezekiel, it is in connection with the

³ For the usage peculiar to John cf. *TbW* I, 403 ff.

special authority and power given them by God to perform miracles, not in connection with their usual prophetic task. The rabbis tended to mechanize the prophet and thus to deprive him of all initiative and individuality; when Jesus put His apostles in parallel with the Old Testament prophets, He was perhaps consciously correcting a Jewish misconception of what constitutes a man of God and was again emphasizing the fact that "the true mission from God lies in the fact that man is united in his whole will and his whole person with the word and will of God" (ibid., p. 420). But, whatever differences may exist between the Jewish conception of the *shaliach* and that of the New Testament apostle, the word came to Jesus and His disciples freighted, on the one hand, with the idea of a comprehensive authorization by a higher authority, and, on the other hand, with a complete and resolute self-subordination to that authority on the part of the person sent. Given a religious authority, a divine authority, as we have it in the person of Jesus the Christ, the term, it is obvious, becomes a highly theological one.

How completely the conception of "apostle" is determined by the apostle's Lord; how theological and religious, therefore, a confession to the writings of the New Testament as *apostolic* writings is — this we see fully only when we consider the apostolate historically, or genetically, and see what goes into the making of an apostolic man.

The New Testament apostle is determined wholly by the Lord Jesus; he is therefore a creation of God's grace, and this grace is, first of all, pure giving. The gift character of this grace is marked in Matthew 16 by the fact that the initiative in the disciples' confession of Jesus as the Christ lies completely with Jesus. As Schlatter has put it: "The confession which celebrates Jesus as the promised King does not originate with the circle of disciples, as if the disciples in a moment of excitement conferred upon Jesus the royal name; rather, it is occasioned by Jesus Himself. On this point the recollections of Jesus preserved in the Gospels are completely unambiguous; any attempt on the part of the disciples to impose their thoughts upon Jesus and arbitrarily to determine His action appears as wholly impossible."⁴ It is Jesus who provokes

⁴ *Der Evangelist Matthäus*, p. 503.

the confession; it is Jesus who points out its significance; and it is Jesus who gives the apostle Peter his function and his authority.

And so it was throughout Jesus' association with His disciples and His apostles (cf. *TbW* IV, 444—460). It was Jesus who took the initiative in creating the band of disciples, that matrix of the apostolate. It is in this point that the rabbi-disciple relationship between Jesus and His disciples differs most strikingly from the ordinary rabbi-disciple relationship in Judaism. The disciples do not select their rabbi; Jesus *calls* His disciples, and they obey His call as the Messianic call that it is. Over their discipleship is written the word of Jesus: "Ye have not chosen Me, but I have chosen you" (John 15:16). And their whole discipleship bears the impress of the initiative and the Lordship of Jesus. They do not, for instance, ever appear as partners in a discussion with Jesus. Where there are discussions, it is always the opponents of Jesus who give rise to them (Matt. 21:23 ff.). Jesus' own disciples always remain in the role of hearers. At the most they ask questions when Jesus' word remains incomprehensible to them (Mark 4:10 ff.). Moreover, the decisive thing throughout is not an intellectual appropriation of Jesus' word but taking it up into one's will and translating it into action. (Matt. 7:24 ff.)

The same holds for the apostles. Jesus "ordained [created] Twelve that they should be with Him and that He might send them forth to preach" (Mark 3:14). It is Jesus who authorizes them and sends them out. Their activity begins when Jesus decides (Matt. 10:1; Mark 6:7; Luke 9:1). In the Gospels of Matthew and Mark they bear, significantly, the title "apostles" only in connection with their being sent out; after their return to Jesus the title is not applied to them (*ibid.*, I, 428). And there is, furthermore, no mention of any independent activity of the disciples while they are in the immediate presence of Jesus.

How completely the apostolate depends on the initiative of Jesus is seen also in the situation at the time of Jesus' death. Here is no stalwart band of faithful followers, holding to Him through thick and thin and carrying on where the Master has left off, but rather flight, denial, fear, and hopeless sorrow. Without Jesus they are hopeless, helpless, and desperate. It is the risen Christ who again makes the scattered band a troop of men ready to work for

Him. It is His grace which recreates and reconstitutes the apostolate (Luke 24:36). Not what "men" (Matt. 16:13) may say and not what "flesh and blood" (Matt. 16:17) may reveal have anything to do with the origin of the apostolate; it is all the uncaused, sovereign love of God, the God who is revealed in Jesus as the Father. *Amor Dei non invenit sed creat suum apostolum*, to paraphrase a saying of Luther's.

It is the calling grace of God which originates the apostolate; and this calling grace is a grace which gives. "Blessed art thou," Jesus tells Peter in response to his Messianic confession. And this word "blessed" (μακάριος) never speaks of what man by his efforts acquires (not even when it is applied to the merciful who shall find mercy in God's judgment, for their mercy is but the echo and reflection of the divine mercy which they have received); it speaks of the gift of God. Matthew makes this the first word which Jesus utters as teacher to His disciples (Matt. 5:3 ff.). And Jesus writes God's perfect grace in large white letters on a very dark blackboard in the first lesson which He gives His disciples, the grace which gives to the poor, to those who have not *because* they have not, to those who mourn *because* they mourn, and to those who hunger and thirst *because* they hunger and thirst.

"Freely ye have received; freely give" (Matt. 10:8), Jesus tells His Twelve when He first commissions them and sends them forth. They are to go and bring peace to men as the vehicles of the freely giving grace of God. "It is given unto you to know the mysteries of the kingdom of heaven" (Matt. 13:11), Jesus tells His disciples when the gulf between Him and a people who did not have what was given to them, who had ears and did not hear, grows wider and deeper. What kept the disciples from sharing the fate of Israel was the giving grace of God. When Peter asks the question, "How often shall I forgive my brother when he sins against me?" Jesus gives him the answer by pointing to the giving grace of God. He makes plain to Peter what has happened to him when He, Jesus, came to him, called him, told him, "Fear not"; when He let Peter sit at table with Him and to walk the paths of Palestine with Him: God has forgiven him that insuperable debt and has released him from prison, has set him free for forgiveness. When the desire for greatness threatens to create envy and dissen-

sion in the band of the apostles, Jesus eradicates the lust for greatness from their hearts by pointing them to the Son of Man, who came to minister and to give His life a ransom for many (Matt. 20:28). In the Gospel According to St. John the farewell discourses have before them the signature of love — "Having loved His own which were in the world, He loved them unto the end" (John 13:1) — that love which ministers and washes the feet of men who have no claim or right to such a ministry, that defenseless love which Satan can attack and lovelessness can betray (John 13:2). Jesus' Last Supper with His apostles again marks Him as the Incarnation of God's giving grace.

In His last action He stood before them, as always, as one completely poor. He had nothing to leave to them, nothing to distribute to them; the only thing He had was His body and His blood. . . . But His poverty makes evident His riches. He fulfilled His office by uniting His disciples with Himself; for in their union with Himself they have their part in God and His kingdom and therefore the equipment for their task. Therefore He described His body to them as a food which gives them life and His blood as the drink which will give them part in the Messianic feast in the kingdom to come. In giving Himself to them that they might eat and drink, He placed them before His cross as men who by His death gratefully received life.⁵

And at Easter the consummate giving grace of God appears once more. Jesus takes the disciples, who had failed Him utterly, who had fled and denied Him, back into communion with Himself; He gives them fellowship with Himself anew. And He crowns all the self-giving of His communion with them with the final gift of the Holy Ghost. Small wonder that the men of the New Testament look back on their days with Jesus with a jubilant astonishment — "He gave Himself to us!" The evangelist John is speaking for all the apostles when he says: "Of His fullness have all we received, and grace for grace" (John 1:16).

And this calling and giving grace which creates the apostolate is also a revealing grace. Peter confesses Jesus as "the Christ, the Son of the living God" (Matt. 16:16). In calling Jesus the Son of the living God he is expressing the fact that God in and through

⁵ A. Schlatter, *Die Geschichte des Christus*, 2d ed., p. 487.

Jesus has in such a way revealed Himself as the living God that Jesus is thereby marked as His Son.⁶ Jesus "has not forced His royal name upon them, He has not bidden them repeat after Him: 'I am the Christ,'" but He has nevertheless given them the revelation of Himself; for "He has let them see what He did, has let them hear what He said, has served God and man before their eyes, and has given them the basis for their faith."⁷ The promise which Jesus had given to Nathanael: "Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man" (John 1:51), had already been richly fulfilled. They had seen the power of His gracious deeds, had seen the hungry fed (Matt. 16:8-10), had seen the blind receive their sight, the lame walk, the lepers cleansed, the deaf hear, the dead raised up (Matt. 11:5), and had heard the unsurpassed authority of His word and knew that He, and He only, had the words of eternal life (Matt. 7:29; John 6:68). The revelation given by the revealing grace of God was revelation *in Jesus Christ*; the apostolate is inseparably connected with the once-for-all, unrepeatable event of Christ and partakes of its unique character.

The Father of Jesus, the Father in heaven, has revealed this to Peter. Only He knows the Son (Matt. 11:27), and only He can reveal Him. He it was who gave them eyes to see and ears to hear and minds and hearts to know the mystery of the kingdom of heaven, to see and know that kingdom present in the person of Jesus of Nazareth, the Son of the living God. And in revealing the Son, the Father has revealed Himself. The apostles saw the Father's face and knew the Father's name in Jesus Christ (John 14:7; 17:6). And Jesus also had given them new eyes for the older revelation of God, for the Old Testament Scriptures. He had given them ears to hear the Father's voice in that inscripturated revelation.

"Flesh and blood" had not given this revelation. The only possible antithesis to the flesh is God as the Spirit, and there is a hint here of the gift of the revealing Holy Ghost, whose coming and activity John the Baptist had already foretold (Matt. 3:11),

⁶ Th. Zahn, *Das Evangelium des Matthäus*, 4th ed., p. 536.

⁷ A. Schlatter, *Erläuterungen zum Neuen Testament: Das Evangelium nach Matthäus*, ad loc.

that Spirit whose inspiration Jesus had promised His apostles for the time when they should stand before governors and kings for His sake and must needs give full and valid testimony: "It shall be given you in that same hour what ye shall speak. For it is not ye that speak but the Spirit of your Father which speaketh in you" (Matt. 10:19, 20). That Spirit was to come to them as the Spirit of Truth. He would remind them of all that they had heard from Jesus' lips; He would teach them, He would guide them into all truth; He would take of what is the Christ's and show it to them and show them therein all the glory of the only-begotten Son, together with all that the future yet held of the full and final manifestation of that glory (John 14:16; 15:26; 16:13-15). By the renewing and creative and illumining power of that Spirit they were to become full and valid witnesses of Him whom they now confessed (Luke 24:48, 49; Acts 1:8; John 15:26, 27).

The gates of death shall not be strong enough to hold back those who died in Christ when the Christ calls them to rise again (Matt. 16:18). For Jesus not only must "go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed," but also *must* "be raised again the third day" (Matt. 16:21). The calling, giving, revealing grace which creates the apostolate is also the grace which begets men anew to a lively hope. Their sorrow may endure for a night, but joy cometh with the morning, the morning of the resurrection of their Lord. When they see their risen Lord again, they shall know that death is finally and forever conquered, and this joy no man shall ever take from them (John 16:22). The apostles can face persecution with the sure and joyous conviction that their reward is great in heaven (Matt. 5:12); they can confess their Lord with courage amid persecution here and now, for they know that He will in turn confess them before His Father in heaven (Matt. 10:32). The apostles can hate their life in this world and follow their Lord and serve Him; for they know that where He is, His servants shall also be; and they know that if they serve Him, His Father will honor them (John 12:25, 26); they know that they who have left all for His name's sake will sit upon twelve thrones and reign with the Son of Man when He comes to sit in the throne of His glory (Matt. 19:27-29). The apostles are not apostles of the dead but of the

living; they perform their service in the triumphant certainty that even death cannot frustrate their work or destroy it.

If the grace which creates the apostolate is a gift and an invitation, it is also (as God's grace always is) a claim and a summons. It is a separating and severing grace which sets the apostle on the narrow way and leads him through the strait gate into the Kingdom. "But whom say ye that I am?" (Matt. 16:15). Jesus separates His apostles from the men of Israel who admire and respect Him, who deem Him to be the Baptist returned from the dead, or Elijah, or Jeremiah, or one of the prophets (Matt. 16:14), from the men who give Him every honor except the one great honor due Him, the confession that He is the Christ, the Son of the living God. He separates them from the undecided just as He separates the apostles from those who have decided against Him, from the wicked and adulterous generation which seeks after a sign and shall receive none except the sign of the prophet Jonah, the sign connected with the scandal of the cross and death of the Messiah (Matt. 16:4); He keeps them free from the leaven of the Pharisees and Sadducees (Matt. 16:5-12). Indeed, Jesus' whole activity as teacher is the task of separating His own from the Judaism round about them: from the falseness and the hardness of Jewish piety, from Judaism's perversion of the Law, from Israel's false conception of the Messiah, from Israel's guilt that plunges Israel into destruction (Matthew 5—7; Matthew 23). Jesus separates His own from all false prophecy and false piety which also claims to be Christian (Matt. 7:13-23). In short, Jesus separates His disciples and apostles from "flesh and blood," from all human magnitudes and all human standards, and binds them to Himself alone. The grace that has appeared in Him is a sundering and a severing grace.

Jesus segregates His own, but He does not segregate them for mystic contemplation, or meditation, or any other form of religious hedonism (or for that matter, for an existence as a self-contained sect). This segregating grace is a grace which calls men into service, a grace which commissions and authorizes them. "I will build My church," the Christ says, and He builds that church of men; but the men who form a part of the church are living stones and have, therefore, an active part in the building. The apostles

have a fundamental, never-to-be-repeated part in this Messianic work. They are to act, to use the keys given to them, to bind and to loose. This thought was nothing astonishingly new for the disciples by the time of the confession at Caesarea Philippi. When He called them, Jesus had told the first disciples, "I will make you fishers of men" (Matt. 4:19); He had told Peter when Peter in his sense of unworthiness exclaimed: "Depart from me; for I am a sinful man, O Lord" — He had told Peter: "Fear not; from henceforth thou shalt catch men" (Luke 5:8, 10). Jesus had compared the activity of His disciples to that of the prophets who were before them (Matt. 5:12), and no prophet in Israel ever led a life of idle contemplation. He compared His disciples to salt and light, and salt salts and light shines by the very fact that it is salt or light; in salt and light nature and function are one. When Jesus first gave His apostles part in His Messianic task, He sent them forth as workmen who are worthy of their hire (Matt. 10:10; cp. 9:37). The attitude and action of the disciples in their association with one another is to be like that of God Himself, who in restless, strenuous love seeks the sheep that is lost and spares no pains to find it (Matt. 18:12 ff.). Jesus had taught the Twelve that the greatness of the Son of Man lay in His ministry and that all human greatness therefore arises from being servant and from being minister (Matt. 20:26-28). He repeated that lesson in greatness once more, drastically, on the night in which He was betrayed, when He washed His disciples' feet and said: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you" (John 13:14, 15). The same grace which sought them out in uncaused love has given them work to do: "Ye have not chosen Me, but I have chosen you *and ordained you that ye should go and bring forth fruit*" (John 15:16).

The grace which calls to service also gives the commission and the authority for that service: "Upon this rock I will build My church. . . . And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19). Now, as when He had first sent them out (Matt. 10:1, 7, 8), Jesus gives them part in

His own Messianic authority. Their word of witness to the Messiah whom they have confessed shall be a divinely effective word, potent for forgiveness where it is received, and mighty for destruction where it is rejected. When after Easter Jesus authorizes His disciples anew, He sends them out again with full authority to make disciples, to baptize, to put men under the will of Jesus, the Lord and the Christ (Matt. 28:18-20). He sends them out with His authority and with His purpose. He bids them preach repentance and remission of sins in His name among all nations, beginning at Jerusalem (Luke 24:47).

Because they had lived with Jesus, had seen Him upon the cross and had seen Him again alive, they knew what His name signified and to whom He belonged; therefore they must tell all nations what must be proclaimed in His name. But they still needed a special instruction from Jesus as to how they were to act over against Jerusalem. Will repentance and forgiveness of sins be proclaimed once more to the city which crucified Jesus? They are to bring the good news to all nations by beginning at Jerusalem. To Jerusalem the Gospel comes first. In the fact that Jesus can give His disciples this commission, the petition "Father, forgive them," which Jesus uttered on the cross, is fulfilled.⁸

Their word is a divine word of forgiveness: to hear them is to hear Jesus Himself (Luke 10:16; cp. Matt. 9:6, 8); to receive them is to receive Jesus Himself (Matt. 10:40 ff.). They are, as it were, a living extension of their Lord. The same divine action that took place in Him repeats itself for grace and for judgment in them. As the Christ came not to judge the world, but to save the world (John 12:47; cp. John 3:17), so it is not the function of the apostle to judge (Matt. 7:1); and yet, just as judgment was the inevitable cast shadow of that proffer of divine grace and forgiveness which came with Jesus — Jesus could also say: "For judgment I am come into this world" (John 9:39) — so also judgment is executed in the word of the disciples who freely give what they have freely received (Matt. 10:14, 15).

It is an overwhelming thing, this commission the issues of which are life and death; and who is sufficient for these things? Flesh and blood cannot reveal the Christ to man, and men of flesh and

⁸ Ibid., ad Luke 24:47-48.

blood cannot be witnesses to Him. The keys to the kingdom of heaven, the power to bind and loose, belong to the future, that future when Jesus will empower men to be His witnesses by giving them the Spirit from on high (Luke 24; Acts 1). Jesus will breathe upon His disciples, as God breathed life into the clay of Adam and made Adam a living soul, and thus make of them men capable of speaking with an authority that remits and retains sin (John 20:22). On Pentecost the Spirit will come and will through the Word of the disciples convict the world of sin and of righteousness and of judgment (John 16:8-11), will make the disciples' mission the direct elongation of the mission of Christ Himself, whose coming into the world proved to be a condemnation because in Him light came into the world and men loved darkness rather than light because their deeds were evil (John 3:19; cp. John 7:7). Through the empowering Spirit their Word will confront men with the Christ in such a way that they will behold His glory and will be compelled to decide for or against Him (John 16:13-15; cp. John 1:14).

"Repent . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38). What Peter asked of the men of Jerusalem also holds of the disciples and apostles. If they are to receive the power of the Spirit, there must be a radical inner change. And so the grace which creates the apostle is also a grace which puts men under the call to repentance. The grace that makes apostles does not lay hold of religious geniuses and merely give them the finishing touch of a divine χάρισμα. This grace lays hold of men in their utter failure and desperation, the desperation of men who cry, "Lord, save us; we perish!" (Matt. 8:25). This grace lays hold of Simon Bar Jonah—the Simon who had completely collapsed in the presence of the grace of God made visible in Jesus and had fallen down before Him in the conviction of his complete unworthiness (Luke 5:1-11); the Simon of flesh and blood who when he walked upon the water toward his Lord, "saw the wind boisterous," and grew afraid, and began to sink, and had to cry out, "Lord, save me!" (Matt. 14:29, 30); the Simon who became an offense to His Lord and a Satan to tempt Him, because he could not endure the thought of the Messiah on the cross (Matt. 16:21-23). The grace which creates the apostle took this Simon and

made him the rock upon which the church was to be built. The love of the risen Lord took this Simon and made him the shepherd of His lambs and sheep (John 21). It took the Twelve who had all fled at the critical moment and left their Lord alone (John 16:32), and it wrote their names upon the twelve foundation stones of the wall of the New Jerusalem, the city of God (Rev. 21:14). The apostles remembered that the grace of God had taken them to be apostles in their own utter failure; therefore "apostolate" and "grace" are closely conjoined in apostolic thought, and the life of the apostle became a life of constant prayer.⁹

This grace that puts men under the call to repentance is therefore a grace which cuts athwart all the thinking and designing of man. Jesus is confessed as the Christ, the Son of the living God — and He commands His disciples to tell no man. He says, "I will build My church, and the gates of hell shall not prevail against it" — and then goes on to predict His suffering, disgrace, and death. He gives men the keys to the kingdom of heaven; He promises them that they and theirs shall triumph over death — and then bids them renounce themselves, their honor and their life, for His sake. Flesh and blood would not have invented such a Christ; and men did not recognize this Christ. No wonder that Peter protested! No wonder that the only two disciples who were active at the arrest of Jesus did what was completely wrong: the one betrayed Him, and the other drew the sword!

To see and know that thus, just in this way, the Christ will build His church, by being a ransom for many; that just thus the judgment on the world and on the prince of this world will take place; that if the Christ be raised on high, just thus He will draw all men to Himself — if a man is to see and to know this, grace must inwardly transform him and teach him to savor the things of God. And Jesus does teach His apostle this, unsparingly and radically. He does not spare him the hard polemic of "offense" and "Satan." He shocks His apostle into the consciousness of where he now is standing, in order that He may point him and lead him the way he must go: "Behind Me!" — This binds the disciple completely to the will of Jesus; this compels him to savor

• A. Schlatter, *Die Theologie der Apostel*, 2d ed., p. 28.

the things of God as Jesus savors them; this means renunciation of human thinking and devising; this means renunciation of Satanic self-seeking and self-will; this means complete surrender to Jesus and to the will of God that appears in Him; this means what Jesus in the Gospel of John so often calls the keeping of His commandments (John 14:21, 23, 24; John 15:7, 9, 10). It was this complete nay to the satanic and the human — so perfectly displayed by Jesus Himself in the temptation (Matthew 4) — which Jesus had striven all along to implant in the hearts of His disciples. He had taught them to pray for the hallowing of God's name, the coming of God's reign, the being done of His will. He had in the Sermon on the Mount sought to bring them to say a complete and unbroken yea to the will of God, His will of love, in meekness, mercy, peaceableness, and purity of heart; He had sought to make them bow without reservation or restriction before the written Word of God; He had sought to cleanse their piety of Pharisaic self-seeking and pride; He had sought to eradicate from their will the desire to judge; He had sought to win them to renounce the majority and to go the narrow way of God alone; He had sought to make them renounce the human desire for greatness (Matthew 20); He had sought to give them an eye and a heart for the little ones (Matthew 18) — and all this not as an ethical demand or a moral system but as the gift of the Christ who made them living branches in the life-giving vine (John 15:1 ff.). The grace that lays claim to the apostle is a grace that comprehends him, transforms and transfigures him. The apostle is not a will-less vehicle of the revelation he has received but one who by the Word and work of Jesus has been struck, moved, reshaped, reformed, one who has been inwardly laid hold of and claimed. He is not only the servant and slave but also the friend of the Messiah; and the friend has a countenance and a will of his own (John 15:15).

As friend of the Messiah the apostle is capable of receiving the grace which calls upon him to deny himself, to follow his Lord, to take his cross, and to lose his life (Matt. 16:24, 25).

With these words, which Jesus now gave His disciples, He makes them free of that which makes His death a difficulty for them. How does one unlearn being intent upon that which de-

lights and honors and exalts man? Jesus answers: "Deny yourself." Whoever denies someone breaks off friendship with him and dissolves his communion with him. "I do not know the man and do not want to know anything of him," said Peter when he denied Jesus. Jesus advises us: "Say that to yourself." You dare not be your own friend, and you dare not listen to what you advise and what you desire for yourself as your greatest good fortune. Free yourself from yourself. We have the high privilege of becoming strangers to ourself, of being capable of listening to the course of our own thoughts with the answer: "We care nothing for it." And we are capable of answering our own desires with: "We will not let ourselves be led by you." And so we can also with a potent will lay hold of that which separates us from the world and from men [the cross]. . . . Whoever is led by himself and advised by himself will never lay hold of the wood of the cross. And on the other hand, that cleavage which separates us from earthly things makes us free also from our own heart. We can do it only if a love draws us which is greater in our eyes than we ourselves are. We learn not to be intent upon what belongs to us when we learn to be intent upon what is God's. Only he ceases to be a friend to himself and to the world who wills to follow the Christ, who is determined not to lose Him and wills to remain with Him. That is the new and stronger love which releases us also from ourselves.¹⁰

The call of grace which reaches the apostle in Jesus, as it gives all, likewise claims all: it demands of him that he renounce the majority (Matt. 7:13), wealth (Matt. 6:19 ff.), his body (Matt. 5:29, 30), his family, his honor, and his life (Matt. 10:37-39) — all things (Luke 14:33). The claim of God's grace in Christ demands to be heard and followed without delay, without reservation, and without illusions (Luke 14:15-32). The apostle goes the way of his Lord *per crucem ad lucem*.

And all this resolute and radical change of mind, heart, will, and action is not for the apostle a means to a mundane end, a way to success; the grace of God puts it on a level immeasurably higher than that. The grace of God calls the apostle to a life lived in eschatological responsibility: "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward

¹⁰ A. Schlatter, *Erläuterungen zum Neuen Testament*, ad Matt. 16:24.

every man according to his works" (Matt. 16:27). As the life of the apostle is filled with a buoyant hope, so also it is filled and dominated by the sober expectation of judgment. John the Baptist had already filled all men who would hear with the sense that the last days were upon them, that the ax of God was already laid to the root of the trees, that the Mightier One who would baptize with fire was at hand, and that He would inexorably burn up the chaff of His threshing floor with unquenchable fire. Jesus threatened judgment to those who presumed to judge (Matt. 7:1), while He promised mercy in the judgment to those who are merciful (Matt. 5:7); Jesus had told His disciples that no activity for Him, however brilliant or successful, if it was not done in full obedience to the will of His Father, would exempt a man from His judgment; that only a hearing of His Word which took that Word deep into a man's heart and will would lay the foundation for a house which would stand in the storms of God's judgment (Matt. 7:21-23; Matt. 7:24-27). When Jesus commissioned and sent the Twelve, He gave them this word as their *viaticum*: "Whosoever . . . shall confess Me before men, him will I confess also before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10:32, 33); He had told His disciples that He would send forth His angels on the Last Day and that they would gather *out of His kingdom* all things that offend and them which do iniquity (Matt. 13:41); and He threatened judgment without mercy upon the disciple who was not ready to forgive "unto seventy times seven," even as he had been forgiven; "So likewise shall My heavenly Father do also unto you if ye from your hearts forgive not everyone his brother their trespasses" (Matt. 18:35); and He had told His disciples that drowning in the depths of the sea would be an end preferable to that awaiting the man who offended one of Christ's own little ones (Matt. 18:6). Our Lord's discourses to His apostles on the last things, wherein He fortifies them with hope, the hope of His return, have nothing in them to satisfy a searching curiosity; the recurrent refrain in them is: Be faithful, be ready, be sober, be vigilant, be found at your post. All is addressed to the will and to the conscience of the apostle (Matt. 24:25).

And Jesus did not permit His apostles to think of these things

as coming at some dim and distant future; He taught them to be ready at every hour. Whatever puzzles Jesus' predictions of the near advent of the Son of Man may impose upon us intellectually, theologically they speak most clearly; and they are no puzzle for our will, as, for instance: "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom" (Matt. 16:28).

The apostolate is, then, the creation of the creative grace of God; is a vessel of the grace of God; is a gift of grace to the church, for the apostle has what he has received in order to transmit it: the power of the keys is Peter's not to have and to hold and to use but to give to the church (Matt. 18:18).

II

THE APOSTOLIC "WORD"

In the Apostolic Word We Have the Quintessence of the Apostolate Alive and Active in the Church

Of all that the apostles received and were, we have only their Word. Does this mean that our generation has less of them than the first generation among whom they lived and worked? The apostle is as He who sends him; the apostle is determined by his Lord. And the apostle of Jesus learned from Him a high and serious evaluation of the Word. Jesus called John the Baptist the greatest of woman-born, and yet John did no signs. But what he *said* did prove true (Matt. 11:11; John 10:41). The fact that Jesus appeared in history as a rabbi, as a teacher, with disciples (John 18:19-21), not as a priest or a king or a wonder-worker, puts a strong emphasis and the highest value on the Word. "The Word was the means of His working. But He proceeded thus not because He had nothing greater and more effective for the first but because in His judgment God attests Himself to man in the Word, and man needs nothing other and can receive nothing greater than the Word of God."¹¹ Jesus' words and His works cannot be separated from one another or made to compete with one another: "The *words* that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the *works*" (John 14:10). Jesus performs His miracles by the Word and drives out demons

¹¹ A. Schlatter, *Die Geschichte des Christus*, 2d ed., p. 135.

by His Word (Matt. 8:8, 16). How completely Jesus' Word and work are one, the story of the paralytic shows (Matt. 9:1 ff.). Jesus' words are a deed done to men, for they are Messianic words; and His deeds are an enacted proclamation. "Let us go into the next towns that I may *preach* there also, for therefore came I forth," Jesus says to Simon. St. Mark, in the following verse, describes this preaching thus: "And He preached in their synagogues throughout all Galilee *and cast out devils*" (Mark 1:38, 39). Jesus was a prophet (and more than a prophet) mighty in word and deed (Luke 24:19). Jesus' words decide a man's fate forever; they spell life or death in that they are received or rejected. "The Word that I have spoken, the same shall judge him in the Last Day" (John 12:48; cp. Matt. 7:24 ff.). In the Fourth Gospel particularly the person and the Word of Jesus are often used practically interchangeably. He tells those who believe on Him to continue in His Word (John 8:31); to those who refuse Him belief He says: "Ye seek to kill Me because My Word hath no place in you" (John 8:37). In John 15 the expressions: "Abide in Me, and I in you," and "Ye abide in Me, and My words abide in you," and "Continue ye in My love," mean essentially the same thing. For Jesus, person and Word are one.

When Jesus confers His Messianic authority upon His disciples, this is primarily the giving of the Word, the Messianic Word, to them.¹² Jesus had impressed upon His disciples the seriousness and the weight of the Word (Matt. 12:36, 37) and had placed the accent of eternity again on their simple yea and nay (Matt. 5:37). The first and basic parable, that of the sower, with which Jesus enriched His disciples and executed judgment on unbelieving Israel, in which He gave to those who had and took from those who had not, was a parable of the Word (Matt. 13:3-9; 18-23). When Jesus conferred on Peter and the apostles the power to bind and loose, they knew that He was conferring upon them a power exercised by the Word, for in that sense the terms were already current in Judaism.¹³ Even on first sending them out Jesus had freighted the words of the apostles with judgment: "And who-

¹² A. Schlatter, *Die Theologie der Apostel*, 2d ed., pp. 49, 243.

¹³ Cf. Buechsel, in *TbW* II, 59-60, esp. p. 60, "durch Lehrentscheidung für verboten oder erlaubt erklären . . . den Bann verhängen und aufheben."

soever shall not receive you, *nor bear your words*, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city" (Matt. 10:14, 15).

Jesus' gift to His disciples is the Word. When He describes Himself as the Door and the teachers that come to Israel with His authority as the shepherds that come through that Door, He emphasizes again and again that it is their voice which identifies them as the true shepherds (John 10:3, 4, 5, 8; cf. v. 16). They represent their Lord in their Word: "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also" (John 15:20). In creating the apostles Jesus is giving these men the Word which the Father has given Him (John 17:8, 14). How great the gift is, how essential in character the Word is, can be seen in the fact that in John 17 the Word is paralleled by "name" (vv. 6, 26) and by "glory" (v. 22). And when Jesus prays for the church to be created by the apostles, He prays "for them also which shall believe on Me through their Word" (John 17:20).

And the activity of the Spirit has to do with the Word. He reminds, He teaches, He leads into all truth, He convicts. He is the Paraclete, the Counselor. And the final command of Jesus to His disciples is that they should be witnesses of Him. The work both of the Spirit and of the disciples involves essentially the Word.

This same decisive accent on the Word is found also in the apostle Paul. In his farewell address to the elders of Ephesus the prime emphasis is on his Word: how he taught them, reported to them, attested to them, proclaimed to them, admonished them. And he warns them against false teachers, who will speak perverted things; and in conclusion St. Paul commends them to God and to the Word of His grace, which is able to build them up and to give them an inheritance among all them which are sanctified (Acts 20:18-35).¹⁴

How completely the apostolic Word makes present God's own activity may be seen from two examples, chosen almost at random. When Paul speaks as apostle, it is Christ Himself speaking in him

¹⁴ Cf. K. H. Rengstorff, in *TbW* I, 441 f.

(2 Cor. 13:3). The Thessalonians, Paul says, are taught by God to love one another. God has reached into their life and reshaped it. And how did this take place? It took place by means of the apostolic Word, which they received for what it really was, the Word of God (1 Thess. 2:13).

The Apostolic Word Loses Nothing of Its Power and Effectiveness by the Fact that It Comes to Us as a Written Word, as Scripture

There is nothing in Jesus' training of the Twelve or in His commissioning of St. Paul which points to an apostolic Word *in writing*. But this does not yet mean that there is a gap between Jesus and the Church of the Reformation with its emphasis on *sola Scriptura*. There is, after all, nothing very surprising in the fact that we have no express command on the part of Jesus to write. The prophets of the Old Testament, whose Word as Scripture was an unquestioned authority for Jesus and for His apostles, with whom, moreover, Jesus parallels His apostles (Matt. 5:12), did not always or even usually receive an explicit command to put their words into writing. The fact of writing, the phenomenon of γραφή, is given, rather, with the once-for-all character of God's Word to man.

There is, furthermore, no aversion in the mind of Jesus or in the mind of His apostles to the written Word as such. The verdict of Paul on the γράμμα is not a verdict upon the written Word as *written*, but on the Law as not having the power to give life. In fact, the whole Bible knows nothing of the modern romanticizing aversion to the written Word — after all, the Law was written by the finger of God Himself.

Again, one might ask: "Can we expect a command to write from the incarnate Son, who did not Himself know the times and the seasons of His return, whose hope was so strong and so sure that He could, apparently, think only of its being realized *soon*?" (Matt. 10:23; 16:28). Let it be noted that the exalted Christ as seen by the seer on Patmos does give a solemn command to write (Rev. 1:19); Paul demands full obedience to his *written* Word (1 Cor. 14:37). John parallels the written apostolic Word with the spoken Word, quite naturally and easily and without apparently feeling any need for explanation, and he does so with considerable solemnity (1 John 1:3,4). And it is John again who

links the important and central conception of witness with the act of writing (John 21:24; cf. John 19:35), and he makes his written witness, his book, the means whereby faith may be attained and eternal life be won (John 20:30, 31).

This is, of course, not said to depreciate the peculiar force of the *viva vox*, which was Christ's own way and is Christ's will for the church. Men are to be confronted with the Christ by means of the Word. A detached and idle contemplation is easier for us with a book than when we are confronted by a living, urgent, and waiting person who will not let us off without a decision. But there are exegetes and Bible readers aplenty whose hearts have burned within them in the quiet of their chambers as they sat over the Book. And, above all, the living voice of the apostles is not lost but guaranteed by the fact that we have the Word of the apostles as a written Word given for our learning.

III

THE SIGNIFICANCE OF THE APOSTOLIC WORD FOR THE CHURCH

The apostolic Word, written or re-echoed in the living voice of "apostolic" men created by the apostolic Word, is the enduring embodiment of Jesus' "Lo, I am with you alway, even unto the end of the world"; for, as Rengstorf has said, "the apostolic office is no 'office' in our sense of the word; it is a function of the exalted Lord."¹⁵ As such, as the Word of God's grace (Acts 20:32) and as the Word of faith (Rom. 10:8), it is indispensable to the existence of the church. By it the church is perpetually being called into being:

For the New Testament church stands and falls with the apostolate, that is, with the church's communion with the apostles of Jesus Christ as His representatives in person, word, and work. As true as it is that salvation is bound up with Christ and with Him alone, it is equally certain that none can receive salvation except in communion with the apostles, that is, *extra ecclesiam apostolicam*.¹⁶

¹⁵ K. H. Rengstorf, "Wesen und Bedeutung des geistlichen Amtes nach dem Neuen Testament und in der Lehre des Luthertums," in *Welt-Luthertum von Heute*, 1950. *World Lutheranism of To-day: A Tribute to Anders Nygren*, 1950.

¹⁶ *Ibid.*, pp. 247 f.

And by the Word the church is preserved;

for it is the apostles' task to see to it that when He [the returning Lord] comes He may find a church which belongs to Him and is waiting for Him as her returning Savior. . . . Thus it is that the apostle is called into action not only there where there is as yet no faith but equally there where faith is wavering and is in danger of collapse. The apostle's responsibility extends in both directions. . . .¹⁷

In the apostolic Word the church perpetually hears the voice of the Good Shepherd, with its note of graciously free bestowal, "The kingdom of heaven is at hand," and, at the same time, with its note of gracious and inexorable demand, "Repent." The grace which created the apostolate and gave the apostolate to the church is alive and at work in the apostolic Word both in its aspect as a gift and invitation and in its aspect as a claim and summons. Where both are heard and appropriated, there the church is.

In the apostolic Word the church hears both the calling and inviting and the sundering and separating grace of her Lord. The apostolic Word calls for a church which wills to be determined wholly by her Lord, wills to give Him the first word and the last in all her life and work. The apostolic Word calls for a church which can renounce the majority and go the narrow way through the strait gate into the kingdom prepared for her. It calls for a church capable of becoming all things to all men in the continual living echo of her Lord's "Come unto Me"; capable, at the same time, of resistance to the temptation of conformation to the present age, capable of resistance to mass movements and mass impulses around her, impervious to the temptation of becoming another American, British, or German institution.

The grace of God at work in the apostolic Word calls for a church which knows that it exists and lives by God's giving, which knows that it has received all that it has giftwise, and which knows that it can live only by giving what it has received, giving as freely as it has received. It calls for a missionary church and for a church whose love is capable of discipline. The apostolic Word calls for a church which is grateful to her Lord and wills to serve Him whom God has made to be both Christ and Lord

¹⁷ Ibid., p. 249.

for all men. The apostolic Word calls for a church which by virtue of the forgiveness given her is capable of forgiving unreservedly and wholly, "unto seventy times seven."

The revelatory grace of God speaking in the apostolic Word calls for a church which takes *sola Scriptura* with absolute seriousness, not merely by way of pursuing a stringently scientific exegesis or by way of abstracting from it scrupulously correct dogmatic formulations but also by way of unconditional and sober obedience to it, letting the revelatory Word, at every point, cut athwart its own thinking. The apostolic Word calls for a church which wills to live of the Word of its Lord; which in repentance lets that Word judge and renew her and thus finds the strength for renunciation, self-denial, and the cross; a church for which "success," wholly or in part, is not a determining factor; a church which puts obedience first and lets success come *ubi et quando visum est Deo*.

The grace at work in the apostolic Word begets men again unto a lively hope which is not made ashamed, a hope grounded in the love of the Cross; and it puts men under an inescapable eschatological responsibility, filling men's lives with both freedom and fear. The apostolic Word calls for a church which intently awaits the coming of her Lord, exults in His coming, and prepares for His coming. The apostolic Word calls for a church in whose ears the cry of her Lord is alive, the cry: "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8). The apostolic Word calls for a church which is willing to contend earnestly for the faith once and for all delivered to the saints, willing to strive perpetually for purity and to strain toward maturity (Eph. 4:14-16) — to strive so seriously that it can pronounce an anathema on all who love not the Lord Jesus Christ, lest its maranatha grow false and falter and die out at last.

Who stands in the apostolic succession? The answer cannot be divorced from the apostolic Word. The apostles in their Word are intent upon creating men in their own image: "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1; cf. Acts 20:18-35; 26:29). The church which gives ear to the apostolic Word and gives its heart to the Lord, who in that apostolic Word calls for the heart; the church which becomes "apostolic" in obedient

mimesis under that Word; the church which awaits the coming of the Lord in joyously energetic hope and in holy fear—that church stands in the apostolic succession in a sense and in a reality which no unbrokenly successive imposition of palms on pates can guarantee.

St. Louis, Mo.

A VIRGIN AND CHILD FROM MEDIEVAL CHINA

In the *International Review of Missions* (July 1956) Dr. John Foster, professor of church history in the University of Glasgow, discusses the finding of a Latin gravestone in the city of Yang-chou when in 1951 its ancient walls were pulled down. The gravestone goes back almost to Marco Polo's time, d. ca. 1324. Under the Mongol dynasty (1206—1368) there were many foreigners in China. In the 1320's Yang-chou was visited by the Italian Franciscan Friar Odoric, who wrote of the city: "I came to a city by name Ianzu, in which is a place of our Friars, and [in which there are] also three churches of the Nestorians." This was all that was known so far of Latin Christians in Yang-chou. The discovery of the Latin gravestone is therefore of considerable historical importance. In shapely Italian script the gravestone says "In the name of the Lord, Amen. Here lies Catherine, daughter of the late Sir Dominic de Viglione, who died in the year of the Lord 1342 in the month of June." There is also an engraving showing the Virgin and Child. As the writer shows, the "virgin" is St. Catherine, and the picture reminds one strongly of Cimabue's *Madonna Enthroned* (Florence, ca. 1300). According to legend, St. Catherine was a princess who was beheaded in Alexandria after severe torture, at the beginning of the fourth century. Angels transported her body to Mount Sinai, where a monastery was dedicated to her and named after her. In this St. Catherine Monastery, Tischendorf about a century ago discovered the Codex Sinaiticus. Dr. Foster traces the St. Catherine picture on the gravestone in Yang-chou back to John of Montecorvino, the first Italian missionary in China (ca. 1294), who, in a letter addressed in 1305 to his superiors at home, reported that he had baptized 3,000 persons and had "bought 40 boys, sons of pagans, between 7 and 8 years old, who as yet were not learning any religion." These he taught the Latin letters and "our rite" and then baptized them. He then asked for a number of books for the instruction of his students. Dr. Foster believes that it was one of these Chinese students who wrote the beautiful gravestone inscription and sketched the picture of St. Catherine as the "Virgin and Child."

JOHN THEODORE MUELLER

HOMILETICS

Outlines on Ranke Epistles

JUDICA

1 PETER 1:13-21 (read vv. 13, 14 or 17-19)

Christians concentrate during Lent on the Passion of their Lord, but ordinarily in secondary services of the church; the Common Service even in Lent continues to be an Easter celebration, as is every other Sunday. But what of Passion Sunday — is it not finally engulfed in the mood of the Passion? Yes, but also that is an Easter mood, the victory that is the believer's because of the redeeming work of Christ. This text points out the fruits of that victory especially for the daily living of the Christian, his conquest over sin.

Christ's Passion Means Our Life

I. What God plans our life to be

A. A life of hope (13, 21).—The life apart from God goes nowhere, stands still, rots in its own corruption. But God's man is to "hope to the end"; ever greater gifts of God are coming to him.

B. Such hope takes hard thinking and a clear head (13).—The cult of "doing what comes naturally," of undisciplined surrender to whim and passion, fights against hope. But God's man rather keeps uppermost in his mind whither he tends and what his resources are for the journey and for its battles.

C. A life of obedience (14).—This is obedience not just to standards, principles, ideals, conscience, but to God (vv. 15-17). God plans that we live that behavior that carries out His will; but it is always to be behavior given by obedience to Him, wrought by Him, done for His sake. The apathy toward God in modern materialism, "living as though God did not exist," is not God's plan. This means forsaking the "former lusts," namely, giving in to the will guided by flesh and desire and being guided by "ignorance"—not just of the moral code, but of the will to belong to God.

D. A life of holiness (15, 16).—This is the comprehensive term for all of God's purposes for the life of His people. For it denotes being set apart to Him, in inner will and heart as well as surface behavior. It was the core of the O. T. covenant that God not only was distant from all evil but also was committed to the good of His people; that therefore His people were to be committed to Him and His

purposes (Lev. 19:2) and therefore were to be far from the sins of the people without God. Hence this apartness and consecration must reveal itself in every domain of life.

II. *How God makes that life possible*

A. God makes this life possible. Without Him it is beyond possibility, for men are born into the world without His will and Spirit. Hence it is all-important for people who want to live God's life to think clearly about God's means for it. The Epistle to this point has discussed it, and the text looks back; but the text itself restates God's means for fulfilling God's plan.

B. We are redeemed (18,19).—The word denotes the paying of a price for the release of a captive or the settlement of a bankruptcy. The price, prefigured in the O. T. sacrificial system and the Passover, is the blood of Christ, His own life given up into death. It will be well not to get caught in the false antithesis between "ransom paid to God" or "ransom paid to the devil." For the devil is not the richer because this price has been paid! And God—He sent Jesus, offered Him up, through Him covered the sins of the world, planned Him to be the Redeemer before the world was (note passive in 20)! God is wrestling for the lives of His people, and in Christ God Himself invades the scene of their death that He might bring life again, the life that does His will.

C. We believe in God (20,21).—The redemption happened on the cross; but that was not just an act between God and His Son, but a showing of God's plan, a demonstration. Cf. Rom. 3:21,25,26. The purpose of that demonstration and telling, that "Word of God," or "Word of Christ," is that we might believe; our faith is from God through Christ (21). God's raising Him from the dead is a part of that manifestation and Word that works faith, God's glorifying Him speaks, over and over again, the fact that He died to redeem us. Thus Passion Sunday is still an Easter!

Hence our faith and hope is in God, and we call on the Father in respect and awe and fear, knowing His clear and holy judgment; and through Him we use our allotted time of life not in the stupor of animal "living it up" but in the onward march of hope, in the upward look of faith, thoughtfully disciplining life to carry out God's plan. He has a high investment in us and an eternal purpose; hence the bonds that bind us in obedience to Him are strong, and we tighten them every day by the remembrance of Christ's Passion.

St. Louis, Mo.

RICHARD R. CAEMMERER

PALM SUNDAY

1 PETER 4:1-6

Confirmation Day. Day of joy and celebration. One of high points in a Christian's life. No lack of zeal and courageous determination. At such a time joy needs to be tempered with realities of the Christian struggle, and zeal needs to be specifically directed. Confirmation is not so much a graduation as it is a preparation for battle in the front-line trenches.

We find this out soon enough. The Christian life often runs counter to the way of life enjoyed by friends and neighbors. To be different from the crowd brings ridicule, abuse, even exclusion. "Suffering for righteousness' sake" Peter calls it in an earlier chapter of this Epistle.

The people to whom Peter directs this first Epistle were involved in just such a situation. Becoming a Christian in Jerusalem was not without its difficulties. But there was a large congregation to give support and encouragement. Now, dispersed far and wide, these same Christians found themselves deep in enemy territory and under severe fire from their heathen neighbors. When they tried to be Christian citizens, neighbors, servants, wives, husbands, they were subject to revilings, abuses, unjust accusations, and persecution.

To them and to us Peter's word of encouragement is:

Arm Yourself with the Example of Christ's Suffering

- I. *"Since, therefore, Christ suffered in the flesh, arm yourselves with the same thought" (v. 1, RSV)*
 - A. The example of Christ's suffering in the flesh. "When He was reviled, He did not revile in return; when He suffered, He did not threaten" (1 Peter 2:23). Remember the abuse and false accusations when Jesus associated with sinners, forgave rather than judged, opposed the false leadership of Pharisee and priest.
 - B. This suffering of Jesus came to a climax on the cross. "He Himself bore our sins in His body on the tree" (1 Peter 2:24). Agony in the garden. Crown of thorns. Cross. Our Lord willingly was obedient and suffered and died for our sins.
 - C. "Arm yourselves with the same thought" (v. 1). Just thinking about Christ's example is helpful. But what Peter refers to is a set of mind, a determination to be obedient despite suffering.
 - D. This willingness is not self-created, but prompted and strengthened by the Spirit of God. Atonement involves Christ's presence in our lives through the Spirit whom He sends.

II. *"For whosoever has suffered in the flesh has ceased from sin, so as to live . . . no longer by human passions but by the will of God"* (vv. 1-3)

- A. When God's Spirit fills our heart, the flesh no longer dominates us (v.2). Atonement means victory of Christ over the rule of sin, death, devil, world, *flesh*. Christian life is in a real sense a struggle between Spirit and flesh (Gal. 5:16 ff.). In this sense we cease from sin.
- B. Keeping apart from "what the Gentiles like to do" is hard on the flesh. Suffering. We ought not to underestimate the fondness of our flesh for the sins listed in v.3. To resist such temptations involves a crucifying of the flesh. And it is particularly difficult when our status in the gang and our acceptance by the crowd is involved.
- C. It may be comforting to note that the longer our flesh is under such discipline, the less power it has over us (v.1). Such suffering is an ally in ceasing from sin. Yet victory is by God's grace. Pray for Spirit-filled lives.

III. *"They are surprised . . . and they abuse you"* (v.4)

- A. Separating ourselves from what the Gentiles like to do meets with surprise—at first. Amused comments, gentle ribbing. Something new and different.
- B. But soon surprise gives way to abuse. A Christian's life is soon revealed as more than peculiar notions. It is a direct challenge to the heathen way of life. Then real battles begin. Now faith is tested and courage challenged. Cross-bearing starts here. A suffering which many of us did not bargain for cuts deeply into our pride. Sacrifices are involved. Arm yourselves with the example of Christ's suffering.

IV. *"But they will give account to Him who is ready to judge the living and the dead"* (v.5)

- A. Injustices and persecutions of this kind not only hurt, but they seem to go unpunished. This makes our suffering seem useless. In anger or defense, we are tempted to strike out against our persecutors.
- B. But we are reminded that they will give an account. Judgment is certain. Even death is no hiding place (v.5). And this account is not to us but to God. He is ready to judge the living and the dead (v.5).

The admonition of Peter in our text has been the experience of the

church. The host of saints and martyrs have gone through temptation and persecution armed with the example of Christ's suffering and a set of mind given by the Spirit. It is not a coincidence that two of the favorite confirmation hymns are "Let Us Ever Walk with Jesus" and "Jesus, Lead Thou On." These hymns voice the faith and prayers of Christians already long in the battle. With humility join this mighty host today, and arm yourself for battle with the example of Christ's suffering.

Alton, Ill.

REUBEN C. BAERWALD

MAUNDY THURSDAY

1 CORINTHIANS 11:26-29

Sugar a gift of God to man. Yet to the diabetic it is detrimental. Nothing wrong with sugar, but man's condition at fault.—So the Sacrament of the Altar is God's great gift to the church. Yet a spiritual condition may exist which makes his communing a sin. Something wrong with the individual, not with the Sacrament. God intends it to be a blessing, but it must be used correctly. Therefore the theme:

Be a Worthy Communicant

I. *Do not partake of the Sacrament unworthily*

A. The essence of communing unworthily

1. There is such a thing as communing unworthily (vv. 27, 29), even though many would give the Sacrament to any and all.
2. Wrong notions of some as to what unworthiness really is: they feel they are not good enough. If that were meant, none would dare partake (Eccl. 7:20; Is. 64:6; Phil. 3:12; Ps. 143:2).
3. Its real nature: to partake of the Sacrament in a spirit, in a manner, and under conditions contrary to the spirit, purpose, and blessing of the Sacrament itself.

B. The damage of communing unworthily

1. It is a crime against Christ's body and blood. Cf. Thayer on the Greek term for "guilty" (v. 27). Such a person makes the Sacrament a profane, common thing.
2. The unworthy communicant receives damnation, or judgment. To begin with, not yet eternal damnation, though it will lead to it, unless repented of (v. 29).

C. The situations which therefore demand self-examination

1. The Corinthians: divisions, heresies, impatience, gluttony, and disrespect (1 Cor. 11:17-22).
2. In our own lives: purely routine Communion—without any thought; as a mere habit or custom ("Everyone goes during Holy Week"); in actual unbelief, superstition, or impenitence. Cf. Cat. Ques. 323 and 326. Formula of Concord, Solid Declaration, VII, 68, and Epitome, VII, 18.

II. *Make sure that you partake of the Sacrament worthily*

A. The essence of communing worthily

1. Faith (v. 28). Let a man examine himself. Cf. 2 Cor. 13:5; also Cat. Ques. 322. A complete trust in the Savior's merits. "Simply to Thy cross I cling." F.C., Ep., VII, 19.
2. A recognition and acknowledgment of our sins. The words "for the remission of sins" require this (Prov. 28:13; 1 John 1:8,9). Words of the General Confession. This is not always easy, especially if we make it personal, but it is necessary. The temptation is to "hide among the crowd" and to say, "We have sinned," instead of saying, "I have sinned."
3. A sincere intention to amend the sinful life (Prov. 28:13; 2 Cor. 5:15,17). Without this intention we dishonor the Sacrament and make ourselves guilty of the body and blood of the Lord (v. 27).

B. The blessings of communing worthily

1. The assurance of sin forgiven. V. 26: "show the Lord's death," i.e., proclaim the Lord's death. Your very action by which you commune is an eloquent sermon as to the centrality of Christ's death. Cf. 1 Cor. 2:2. His death means reconciliation, forgiveness (2 Cor. 5:18-21).
2. Strength for a more Christ-centered life. V. 26: "show the Lord's death till He come." Christ's death a most powerful incentive and motivation to a Christian life (2 Cor. 5:15, 17). There is a crying need in our day for the Christ-centered life (Matt. 5:16).

In the light of the foregoing we understand the apostle's admonition to examine ourselves. This will result in (a) a keener sense of need, (b) a more frequent Communion, and (c) a fuller measure of joy from our Communion.

Milwaukee, Wis.

HERBERT BERNER

GOOD FRIDAY

REVELATION 5:1-14 (read vv. 1, 5, 6, 9, 12, 13)

The traditional name for this day is "Good Friday." It was a bad day for our Lord, crammed with shame, torment, and death. Yet His bad day becomes our good day, and the text before us tells us why. For here we see the reasons why

IT'S INDEED A GOOD FRIDAY

I. *Because a book is opened* (vv. 5—7)

A. This book defined in the context of the Sacred Scriptures

1. Ezek. 2:9: A book that predicts suffering for God's saints.
2. Is. 29: A book that tells the future history of God's church.
This seems to be the content of the book referred to in v. 1 of the text. This is the history of a church oppressed and a church triumphant.

B. The book defined in Revelation

1. A book of life (13:8; 17:8; 20:15)
2. A book of judgment (20:12)
3. A book of prophecy (22:7). This is the point that must be stressed. The question is this: Will God's saints, now so much oppressed and in sorrow, come out the victors? This book in God's hand holds the answer, an answer that must be known by us who struggle and sorrow. Only one who could open that book is the Lamb, and He possessed that power *because He was slain* (v. 9). That's the reason He has become Custodian of the Book of Life (Rev. 13:8). The book is opened, the answer is given: VICTORY! Rest of Revelation shows this triumph of the church, of you and me. Death of Lamb enables both the revelation of that victory and the victory itself. Cf. Rev. 12:11; 17:14.

NOTE: Use material in A. and B. 1, 2 primarily as background for book concept.

II. *Because a Lamb has been slain* (vv. 6, 9)

A. That Lamb described

1. In the text (vv. 5, 6)
 - a. "Seven horns." This seems to be a symbol of power. Cf. Luke 1:69. This is not the weak Lamb led to the slaughter, but a Lamb with horns like a mighty bull,

a Lamb that has taken all our enemies and tossed them to the skies and trampled them under foot.

- b. "Standing." The standing Christ, ready for redemptive action. Cf. Acts 7:56. Cp. also Heb. 9:12, 24. The standing of the Victim-Priest before God's throne, presenting the sin-atonement offering of His own blood.
- c. "Seven eyes." Could be either the roving, piercing eyes of Zech. 4:10 or perhaps the "seven spirits" of Is. 11:2.
- d. The Lamb that is at the same time a Lion. On this Good Friday there took place a tremendous battle between two lions, the Lion of Judah and the lion from hell. The former won, and His triumph becomes ours.
- e. The Root of David. Cf. Is. 11:1-3. Out of the stump of the remnant of Israel comes a Branch that marks the beginning of a new Israel, a new, perfect, and everlasting tree whose leaves shall never wither. Cf. Rev. 22:16, where Root concept is connected with Dayspring idea. Promise of future glory and greatness seems prominent in both.

2. In the context of Revelation

- a. The Lamb is at same time the Shepherd who guides to springs of living water (7:17). He's not just a Lamb that has laid down His life for us, but a Shepherd whom we must follow. Cf. Rev. 14:4, where it is said saints follow Lamb wherever He goes. Cp. also John 10:27, 28.
- b. The Lamb is also a King and a Conqueror of evil earthly powers (17:14). Right here is the reason for the victory of God's church revealed in the unsealed book, in the entire Book of Revelation, and in our own personal lives. The Lamb has won!
- c. The Lamb is also the Bridegroom (19:7). Two points to stress here: 1. The comfort of being wed to Him. We're headed for the marriage supper of salvation (19:9). 2. The challenge of being wed to Him. We must be utterly faithful to Him alone, our one and only Husband.
- d. The Lamb is the Temple (21:22). Cp. Ezek. 37:26-28; John 1:14 (the Word dwelt — *pitched His tent* — among us); Heb. 9:11; 10:20 (I personally feel that in these two passages our Lord's flesh is alluded to as a "tent" by the writer). Our Lord is God's second and more perma-

nent Temple, in which He meets us to forgive our sins and to dwell with us as *our* God.

- e. The Lamb is the Lamp (21:23). Cp. John 1:4, 5. The Light gives promise of both *life* and *victory*. For darkness couldn't overcome it, put it out (John 4:5).

B. The blessings of His death

1. The "Passover" of death. Link with blessing of slain lamb in first Passover.
2. Iniquity is borne away (John 1:29).
3. Reconciliation (v.9). This is the heart of it all. In fact, this is the very core of forgiveness. Cf. 2 Cor. 5:19.
4. Reign (v.10). "Earth" here — perhaps "new earth" to be created. We shall reign, provided we suffer with Christ. Cf. Rom. 8:17.
5. Our privileges as priests (v.10). Cp. 1 Peter 2:5,9.
 - a. To offer up spiritual sacrifices, that is, to offer up our own bodies and not just goats or bulls as the Old Testament priests did (Rom. 12:1). This is our Good Friday sacrifice, our lifelong sacrifice in response to the Lamb's Good Friday sacrifice for us.
 - b. To publicize the Lamb's praises, that is, to be His personal publicity agents (1 Peter 2:9). Like our Lord, we are both "lambs" that sacrifice ourselves to God and "priests" who fulfill the double priestly function:
 - aa. We bring men to God.
 - bb. We bring God to men. Not only must we bring God's Gospel to men; we must reflect that Gospel in our lives. We must be living, loving messages from God to men.

III. To sing a "new song" (vv. 9, 11-13)

- A. The singers (angels, v.11; men, v.8; and all creation, v.13). No one is excluded from singing this song, no grief dare close any lips from shouting this anthem. Even animals, birds, and fish are in the chorus. For they, too, have reason to be happy. They share with man, their lord, in the liberation from the prison of corruption, a liberation accomplished by the Lamb (Rom. 8:19-22).
- B. The content of that song (vv. 12, 13). Perhaps the "newness" of the songs stems from the fact that "new creatures" sing it.

Old evils are gone; now there is nothing but good—even in pain (Rom. 8:28). For this is a "new song" even if it is in the midst of "groaning and travailing" (Rom. 8:22). The "old song" was: "Good Lord, deliver us from all evil"; the "new song" is: "He has delivered us."

- C. The reason for that song. God's deliverance as pictured in Ps. 40:2, 3; Ps. 98:1; Is. 42:1-16; Ps. 144:9, 10; Ps. 149:1, 4. Note especially the Isaiah passage and Ps. 40:2, 3.
- D. The method of singing
 - 1. With lips. That's important. Cf. Heb. 13:15; also Ps. 96:1-3. The "new song" must contain notes that are sung to others, notes that tell of God's great deliverance through the Lamb.
 - 2. With life. Again note Heb. 13:15, 16. Our sacrifice of praise is twofold: (1) fruit of our lips, (2) a doing of good and a sharing with those in need. We must live our "new song" and not just sing it. Once again Rom. 12:1 might be mentioned.

This is indeed a good day to sing a new song. True, we are sad that Christ, the Lamb, was slain. For it was our sins that slew Him. Yet how glad we are that He died! For by that death we have been delivered from all evil. That's why it is a good day to sing a "new song." That's why it is a Good Friday.

Richmond Heights, Mo.

HERBERT E. HOHENSTEIN

EASTER DAY

1 CORINTHIANS 15:20-28 (read v. 20)

In our hymns, Introit, and lections we have thrilled to the news that Jesus is alive. "He lives! He lives! He lives!" The service is replete with Hallelujahs. Our text presses us to thrill a bit longer to this fact and to follow it through to the logical conclusion.

Christ Is the First to Rise from the Dead

I. *Christ has risen from the dead!*

A. This is a fact about which we can be certain (v. 20)

- 1. Consider the evidence Paul and we have. So many vacillate when they think about this. But recall 1 Cor. 15:4-8; Matthew 28; Mark 16; Luke 24; John 20 and 21. The number of these appearances and circumstances surrounding them preclude deception.

2. Paul was sure, and we can be, too! Paul was sure Jesus' sacrifice was enough, He was God, He was alive after His crucifixion. He spent his life telling this at any cost. His confidence was unshaken to the end (Phil. 3:7-11). We have at least as much cause for certainty.

B. At this moment the risen Jesus is ruling in heaven (vv. 25-28)

1. Although He shared in this might and majesty from the first moment of His conception, He has entered with His glorification into its unrestricted use (Formula of Concord, Solid Declaration, VIII, 85).
2. Jesus aims to have every knee bow before His Father. He wants this especially and primarily as a result of His followers' witnessing to His vicarious death and resurrection (Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46-48). Unbelievers will ultimately be compelled to bow.

II. *Our bodies, too, shall live again!*

A. Without Jesus it would not be so (vv. 21, 22)

1. Adam sinned and lost "life" (Genesis 3). Explain. Recall quickly the beautiful life of fellowship with God in Eden.
2. We would be Adam's spiritual heirs. We would have his likeness (Gen. 5:1-3). Sinners — alone — lost. Can you who have known Christ so long imagine today and tomorrow without Christ?

B. But because Jesus rose, we have eternal life (vv. 20-24)

1. We have it *now*. "We" are the believers. Pardoned and acceptable with God. Access, approach (Gospel and prayer).
2. We shall experience it at its best after Judgment Day (Phil. 1:20-24), with improved, spiritual bodies like that of Jesus — a face-to-face fellowship and joy with Him and the Father.

At one of the greatest moments in history (Jesus' incarnation, crucifixion, and resurrection are the big three) a stirring in a tomb outside Jerusalem — Jesus lives! No more is the possibility of eternal life and a resurrection of the body a matter for philosophical speculation (e.g., spring, the metamorphosis of the butterfly, incompleteness of rewards and punishments and achievements in this life, etc.). Jesus promised He would rise; He did rise. He has promised we shall rise; He who could promise and raise Himself can and will raise us, too.

Milwaukee, Wis.

ROBERT BANNON

QUASIMODOGENITI

1 CORINTHIANS 15:50-57

One of the most distressing personal facts that we must face is that we are aging, deteriorating creatures. We are subject to innumerable destructive forces. All of us are candidates for death. Few things can unnerve us more thoroughly than the discovery that we are in serious danger from sickness or injury. In reality, we are defeated by death from the moment of birth. There is nothing we can do to stop the relentless process that has been set in motion against us. In this text St. Paul assures us that

In Christ We Can Be Victorious over the Terrifying Forces

I. *Physical corruption and death are tokens of our spiritual condition, as the Law affirms*

- A. The life that we possess by nature has been corrupted by sin. It has become merely a flesh-and-blood existence, for as a result of our sinfulness we are not fit for the inner rule of God's Spirit. Neither in this life nor in that to come can we have a share in the kingdom of God (v. 50).
- B. As a sign of this condition our bodies have lost their original attributes of perfection and immortality. Our physical existence mirrors our spiritual state. We have become subject to all kinds of weaknesses and infections and finally to death itself. (All textual references to corruptibility and mortality. Psalm 90 on the connection between physical and spiritual conditions)
- C. The Law spells this out very powerfully. With devastating directness God tells us that corruption and death are the result of our sinfulness. As we face these unpleasant realities, they are made even more fearful to us by the wrath of God which they represent (v. 56).

II. *Christ's death obtained and His resurrection proclaims complete victory over corruption and death*

- A. At the end of time we can enjoy complete victory over corruption and death. Both those believers who are alive at the end and those who have been raised from the dead will experience a thrilling and an instantaneous change. Corruption will be stripped away, and we shall be clothed in incorruption. Mortality will be removed, and we shall put on immortality (vv. 51-54). We can look forward to this with the utmost certainty.

- B. God gives us this victory through our Lord Jesus Christ (v. 57). It is the result of our sinfulness that we must go through the torment of death. The power of sin is in the condemnation which the Law pronounces on us (v. 56). However, Christ has done away with sin. He took it upon Himself. He absorbed the corruption of sin in His own body. He suffered the condemnation of the Law when He died in our place on the cross. By so doing, Christ gained the victory, and He offers the victory to us (Heb. 2:14).
- C. More than anything else His resurrection proclaims this victory to us. Until He rose again, His death appeared to be defeat and failure. However, by rising again and showing Himself alive He demonstrated the fact that His death gained the victory over death and that He gained that victory for us (1 Peter 1:3).

All this has great meaning for us as we live in our corrupting bodies and as we prepare for the grim experience of death. Christ has gained the victory! How much easier it is for us to endure sickness, old age, disfigurement, and death if we know that they will soon be replaced by incorruption and immortality! How thankful we can be for this victory! But we can be thankful for something else, too. In our physical frailties we have a constant reminder of our ongoing spiritual needs. They are a valuable warning to seek strength for these needs now so that we can claim the total victory hereafter.

New York, N. Y.

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BRIEF STUDIES

THE EDUCATIONAL USE OF SCRIPTURE IN THE LIGHT OF THE DOCTRINE OF THE HOLY SPIRIT

(Presented at the Plenary Meeting, Board for Parish Education,
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Lutheran Christians like to think of the Bible as their chief textbook. From the first years of the tiny child, on through every level of formal training, out into the discussions of the family circle or of Christian groups, the Bible is basic for study and living. The present study should promote discussion of this question: How is Scripture to be termed educational? What are the underlying methods and forms of a truly educational use of Scripture? The topic has been assigned with the specification, "in the light of the doctrine of the Holy Spirit." Therewith our attention is at once directed to the fact that education of and with Scripture pertains not simply to gathering its facts, but that its facts and the use of Scripture are a tool and vehicle by which the Holy Spirit aims at His goals in the human heart. The Holy Spirit is God Himself, as God lives and rules in the heart. In the Savior's teachings He is the synonym for the kingdom of God (Luke 11:1-13), the rule of God in the heart. It is in the light of this specification that we purpose to discuss this topic.

I

How the Holy Spirit Educates

The word "educates" is not used in the KJV. We do have important synonyms, however, which reflect basic Biblical words. Thus "teach" reflects the Greek διδάσκειν in such basic passages as Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you"; Acts 5:42: "They ceased not to teach and preach Jesus"; Col. 3:16: "Teaching and admonishing one another in psalms and hymns and spiritual songs." A familiar word translated "teach" is κατηχεῖν, Gal. 6:6: "Let him that is taught in the Word communicate unto him that teacheth in all good things." Another familiar word translated "teach" is παιδεύειν, of which more in a moment, and is used particularly with the connotation of "training up." This word seems to mark the training for overcoming obstacles and is translated "instruct" in 2 Tim. 2:25: "In meekness instructing those that oppose themselves." Κατηχεῖν is translated "instruct" also in Acts 18:25, of the training of Apollos and of the Jewish training in the Law, Rom. 2:18.

Christian theologians, mindful of Jesus Christ as a master teacher, have frequently described His entire message, both Law and Gospel, as a teaching of the Gospel (Formula of Concord, SD V 1—9). The program of instruction of the Old Testament (Deuteronomy 4 and 11), and the catechetical training of children in our Lutheran custom, has placed an emphasis on both Law and Gospel as the training program of Christian education. To this construction the analogy in Galatians 3, of the Law as a schoolmaster (3:24,25), has contributed. It is important for our purpose today to notice, therefore, that the great New Testament passage on training speaks more narrowly. This is the Christmas Epistle climaxing Paul's recommendations to Titus how he should train the Cretans for good works. This paraphrase adheres to the Goodspeed version:

For God's mercy has appeared and brought salvation to all men, training us; with the purpose that, renouncing godless ways and worldly passions, we might live serious, upright and reverent lives in the present age, as we wait for the blessed hope and appearing of glory of the great God and our Savior Christ Jesus, who gave Himself for us with the purpose that He might free us from all wickedness and purify unto Himself a people of His own, zealous of good works (2:11-14).

The program of training comprehended in this excerpt is comprehensive, comprising the disciplining and overthrow of evil, the guidance and unfolding of the new life toward service and love, and the persistence in faith out to the life beyond. The power for all of this, however, resides in the proclamation of the grace and mercy of God which has already appeared in Jesus Christ and the message that He has freed us and equipped us. This is the great *παιδεύειν* passage. A parallel use of *διδάσκειν* is the passage in 1 John 2:18. The Apostle has been describing the necessity of thrusting away the lusts of world and flesh and serving God wholly, and he has been warning against the attacks of antichrists. What is to sustain his Christian readers in these attacks and for the fellowship which he is fostering? Let him ponder the words of 1 John 2:20-27. These passages suggest that the great shaping, training, and therefore educating agency under God is the redemptive work of Jesus Christ, brought to bear upon the individual.

In the Western world the concept of truth is that of information, systematized through the process of abstraction and imparted through instruction. This has led to the assumptions of Western theology that the human personality is chiefly intellectual (cf. "The Melanchthonian

Blight," CTM, XVIII [1947], 321—338). But the structure of thought and personality with which the Bible is at home regards knowledge as the process of apprehending people and not merely facts about people; and the truth of which Old and New Testament speak, with reference to God, is God Himself, keeping His promises (*Wahrhaftigkeit* rather than *Wahrheit*). All of this does not minimize or even reduce the role of factual information, but it accentuates the basic premise that in Christian education God Himself seeks to impart Himself to people in an ever-increasing degree.

These considerations facilitate the understanding of the remarkable statements in the New Testament concerning the role of the Holy Spirit in education. The above passage from 1 John 2, while not expressly mentioning the Holy Spirit, seems to be an echo of the great words of Jesus Christ in the Upper Room. Already in John 7:38 Jesus described the Spirit as a fountain residing within the human being. In John 14:26 Jesus promises to His bewildered disciples, shortly before His crucifixion, the gift of the Comforter, "one who stands close by at call." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The great burden of this promise, that the Holy Spirit would teach the disciples, pertains to the continuing and deepening understanding of what Jesus was about to do through His crucifixion, an understanding which would be there because the Spirit would "dwell with you and be in you" (14:17). A little later the same promise is given: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me" (John 15:26). Similar is the statement from the next chapter: "When He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me, for He shall receive of Mine and shall show it unto you." (John 16:13, 14.)

The work of the Holy Spirit therefore is one contingent upon the Savior's completing His redemptive work (John 16:7). It is this work which He keeps uppermost in the minds of believers and which He, as an ever-flowing fountain, continually makes available within the heart of the believer. This is called a teaching function, for in the exact sense of the term it stems the ravages of disorder, provides nourishment, and fosters growth. At this point we might well ask whether it is the work of the Spirit to operate not only with the

Gospel but also with the Law. Obviously it is not a complete answer simply to identify Law, as contrasted with Gospel, with the "law that is written in the inward parts" of God's people in the New Testament age (Jer. 31:33) or to assert that this is a synonym of the Holy Spirit. We shall have more to say about the function of the Law in the Scriptures; at this point we confront the relation of the Law to the work of the Spirit. One passage is frequently quoted: "And when He is come, He will reprove the world of sin and of righteousness and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father and ye see Me no more; of judgment, because the prince of this world is judged" (John 16:8-11).

This passage is variously interpreted. Luther and others find it saying: The Spirit will make sin seem very sinful to people of the world. Stoeckhardt and others interpret: The Spirit, by constructing a church of the faithful, will again and again demonstrate to the world the differences between faith and unbelief; He will again and again demonstrate to the world that there is one righteousness, that by faith of Jesus Christ, who went to the Father to atone for our sins; He will again and again make clear to the world, in the freedom from sin, death, and devil, which He brings to God's people, that the prince of this world is judged.

II

How the Scriptures Convey the Educating by the Holy Spirit

Here fit the two major Bible passages on the business of the Holy Scriptures. The first is 2 Tim. 3:14-17:

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

The Holy Spirit is not spoken of in a noun in this passage. But the verb "given by inspiration" inescapably reminds of His function, for it means literally "God-spirited" (θεόπνευστος). The passage as a whole, however, restates even more transparently the facts which we have been reviewing about the educating work of the Holy Spirit. The Holy Scriptures—in this setting denoting specifically the books

of the Old Testament — are the tool by which the reader is able again and again to "continue in" the things which he has once learned and found faith in. Timothy had first heard these truths from his mother and grandmother and from St. Paul. These truths he can continually remember by means of the Scriptures. But the Scriptures do their work primarily in this, that they "are able to make wise unto salvation through faith which is in Christ Jesus," more literally, "continuously able to make wise." The Scriptures thus have basically this core function of the Spirit's own teaching, namely, to bring to recollection the saving work of Jesus Christ. This educative process of the Spirit through the Scriptures is expounded more fully in further words. The goal of the training through Scripture is "that the man of God may be perfect, thoroughly furnished unto all good works." The word "perfect" does not denote simply moral perfection or sinlessness, but it denotes being equipped, being fitted out, with the same root of the word later translated "thoroughly furnished." The function of Scripture, then, is to equip the individual for all the good works which his life in the Spirit under God is to produce. The passage defines more closely how this equipment is brought about. We tend to ascribe to the words the meaning of a series of intellectual operations. Actually much more is involved. The Scriptures are profitable for "doctrine" in the sense of the teaching which the Holy Spirit gives of Jesus. Reproof and correction imply the setting straight concerning falsehood. Words prior to this passage, in 2 Timothy 3, describe the false teaching and false behavior of religious teachers which will mark the last time, "ever learning and never able to come to the knowledge of the truth" (v.7). The Scriptures are able to unfold the shame of the convicted person and bring it to light and then to set up the course of true doctrine and behavior. The Scriptures do this in that they are profitable for instruction in righteousness. The word "instruction" is not ambiguous, but the word "righteousness" is. This has been widely interpreted to mean that the Scriptures provide moral precepts, the blueprint for virtuous living. But in view of the fact that St. Paul in all of his epistles regards righteousness as the situation in which a man possesses favor of God not by reason of his virtuous life at all (note particularly Rom. 3:10 ff.), and does so in this very epistle (4:8), it seems unlikely that these words refer to moral excellence at all. Rather do they, in keeping with v.15, describe the process by which the Scriptures and their account of the saving work of Jesus place and keep a man in the justified relation with God. It is

this relation out of which flow, as "fruits of righteousness," the good works of the Christian man; this relation equips a man for good works.

The second great passage on the use of the Scriptures is 2 Peter 1:15-21:

Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when there came such a voice to Him from the excellent glory: This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount. We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the Day Star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

Here we have a major statement of the New Testament on the Scriptures of the New Testament books. Again the "power and coming of our Lord Jesus Christ" is made the basic message. The result of the Word of Prophecy which the Apostles spoke and which they now record in writing is that "the Day Star arise in your hearts." For they are speaking and writing not on their own behalf merely but as instruments of the Holy Spirit. The gift of their speech and writing to men is the light and life of God in the heart, the same gift of which our Lord spoke to Nicodemus, "Ye must be born again."

St. John, though not employing the term "Scripture" or talking about writing, seems to traverse this same ground when in 1 John 5:8-13, he describes the witness of the Holy Spirit as the witness of God "which He hath testified of His Son." Unbelief is to refuse the "record that God gave of His Son, and this is the record that God hath given to us eternal life and this life is in His Son."

From these passages we are able to assert that the Scriptures perform their educating function as the Holy Spirit, in and through them, brings the redeeming work of Christ again to the mind and into the lives of people.

Let us, then, ask more accurately: What must the Scriptures do in order to educate? Obviously they must register "the truth," the plan which God conceived before the foundation of the world by which He would have mercy on men and make and keep them His own, the truth which finally came true in Jesus Christ, the Way, the Truth,

and the Life through whom men come to the Father (John 14:1 ff.). This is the informing of fact. A story, a message, confronts men. For this process of information the Bible uses the term "Gospel," the good news brought and propagandized and proclaimed and affirmed to people. This is the function of Scripture to which our Lord refers in John 5:39, that they testify of Him, and which He employed on the first Easter with His disciples (Luke 24).

When St. Paul describes the work of bringing this message of reconciliation to people, he describes the pressure and concern with which the man of God speaks His Word (2 Cor. 5:18-21). That pressure is necessary because God, "who will have all men to come to the knowledge of the truth," has this tremendous pressure of concern. Hence the Apostles spoke and wrote their letters with the urgency of concern (cf. 1 John 5:13; 2 Thess. 2:1 ff.; 2:15; Gal. 1:6; 3:1 ff.). Into this subject would fit the urgency of Moses and his exhortations to teach the Word of God, in Deuteronomy; the vivid concern of the prophets, particularly Isaiah and Jeremiah. This same warmth of concern the Scriptures must communicate to the present-day reader so that the reader is helped to confront God and His plan in Christ and not merely the printed page.

To this point we have dealt almost exclusively with the function of the Scriptures in training men for God through conveying the message of the redeeming work of Christ. What is the place of training in morals on the basis of Biblical commands or injunctions? What about the "third use of the Law"? What of the tremendous moral values of the Scriptures as achieved by even non-Christians, such as the Jews or Christians with a legal rather than evangelical emphasis, like the Puritans? One reason for our narrowing of the method by which the education of Scripture works has been the insertion into our topic of the work of the Holy Spirit. The Scriptures are remarkably silent on the relation of the Holy Spirit to moral values achieved through prescription of Scripture. Theologians like Werner Elert have earnestly questioned the validity of the "third use of the Law" if therewith any motives for action be implied. St. Paul is most explicit in asserting the punitive and diagnostic significance of the Law to the point of outlawing other functions. 1 Tim. 1:9-11: Sins are things against the Law; virtues are according to the "sound doctrine of the glorious Gospel" (Rom. 3:19; Gal. 3:19, 21). The Law for him has always one great purpose: to lead to Christ (Gal. 3:24, 26), that is to say, cause the individual to sense his need for the mercy of God and cling to the covenant in which he has forgiveness of his sin.

The many synonyms for the Word of God as instructive, in Psalm 119, include also the term "Law." In their setting, many of these passages mean much more than rules for moral behavior. Note Ps. 119:54, 55: "Thy statutes have been my songs in the house of my pilgrimage. I have remembered Thy name, O Lord, in the night and have kept Thy Law." There the Law of God is kept when the believer rehearses in his heart the goodness of God. Similar are vv. 76, 77: "Let, I pray thee, Thy merciful kindness be for my comfort, according to Thy Word unto Thy servant. Let Thy tender mercies come unto me, that I may live; for Thy Law is my delight." Perhaps a reason for this inclusive use of the term "Law" was the situation that the Hebrew worshiper, the one who was hearing this psalm, was according to the Mosaic Law celebrating the festivals and keeping the ritual of the offerings, which were the Sacrament of God's mercy to him. In general, as we survey the customs of Old Testament training, we are likely to forget that what the fathers were to communicate to their children was not merely the moral content of the commandments, but training in all the Word of God. Just as in the Savior's utterances through John the "commandments" are that we should believe in Jesus and love the brother (1 John 3:23), and as the Savior's "learn of Me, for I am meek and lowly in heart" (Matt. 11:29) is not a moral injunction but a promise of His redeeming grace, so the Old Testament people were to train their progeny in the whole covenant relation, on the basis of the evident demonstration of His mercy (Deut. 11:1-7).

But perhaps more realistic is this question: What must the reader do in order that the Scriptures, and the Holy Spirit through the Scriptures, educate him? Obviously he must first understand what he reads. There is no worth to reading even the finest Gospel if it is not talking about Jesus Christ to that reader (Acts 8:30-38). This applies not only to acts of formal instruction in schools and courses, but also to the use of Scripture in preaching, in the worship of the Christian congregation or family, and in the conversations of Christian friends.

Secondly—and this is simultaneously a fact in psychology and theology—the reader and learner must be looking for what he is to find. Touching is the account in Acts 17:11 about the difference between the Thessalonians and their reception of the Gospel and the Bereans. Paul gave the Thessalonians the compliment that when they first heard him they received his Word as the Word of God (1 Thess. 2:13). The Bereans, however, "searched the Scriptures daily whether those things were so." They tried not merely to match teachings, but

they sought for the thrust and power of Paul's message to them, to be duplicated and perpetuated by means of that same Word from the Scriptures—the Scriptures of the Old Testament. We are reminded of the dullness of the disciples before Emmaus and their burning hearts afterward when Jesus had helped them to search the Scriptures (Luke 24:32,45). Evidently when Luke says that Jesus "opened the understanding" of the disciples, He refers to a knowledge coupled with this sense of concern and search that is basic for understanding and for the work of the Holy Spirit. It is precisely at this point that the significance of prayer, of search and desire, enters the Christian scene: Christians are to desire the Spirit (Luke 11:1-13). All that even a Christian has to do to rid his heart and desires of the Spirit is not to desire Him. Conversely the yearning prayer for the Spirit receives its answer through this great educative action of the Spirit, for which He employs the mutual speech of Christians and the writings of the Scriptures.

Scripture does its task in the sharing by Christians of each other's findings and faith. Therein lay the safeguard for the early church (Acts 2:42). Our Lord told His disciples in the Upper Room, in the context of their own troubled selfishness and of His promise of the Holy Spirit: "Ye also shall bear witness because ye have been with Me from the beginning" (John 15:27). The educative work of the Spirit and therefore the use of the Scriptures comes to finest flower in the manner in which the Word of Christ dwells in the people as a group who are the body of Christ (Col. 3:15,16). In this setting of group activity many psychological laws of learning and teaching can find their place. But always in all of them the plan of God is reaching its purpose when the Holy Spirit Himself is equipping His people for their life under God in the world and keeping them justified and righteous through the redeeming work of Jesus Christ. That He does through many ways, and the Scriptures that bring that Christ to mind are at work in all of them.

RICHARD R. CAEMMERER

THEOLOGICAL OBSERVER

ANCIENT MESOPOTAMIAN LITANIES

In the *Journal of Near Eastern Studies* (July 1956) Erica Reiner publishes a number of ancient Babylonian and Assyrian litanies which she calls the "Lipsur Litanies" because "their main characteristic consists in the litanyle repetition of the word *lipsur* (absolve) or similar formulae at the end of each line or each section." Stemming from the time of Abraham or before, they depict very graphically the hopeless polytheism of his day. Some of the litanies are intercessory, while some are petitions in which an individual asks the deities to absolve him from his sins. The litanist confesses his sins directed against both the gods and the neighbor. At times there is no distinction between what really is sin and what merely seems to have been a convention. Thus the petitioner asks Shamash, "the supreme judge of the great gods," to absolve him if "while crossing the square, I stepped upon (somebody's dirty) washwater which did not drain away." But in his intercession the priest prays also for such sins: "If NN, son of NN, has committed murder or had intercourse with the priestess of his god." To render his intercession more effective, the priest calls the attention of the gods to his "good works," as when he declares: "I poured in grain which soothes the gods of heaven and earth." But the reader's attention is peculiarly directed to the earnestness of the prayers and their utter hopelessness. We select at random the following lines: "May my sin be consumed like a flame. May my sin be shattered like a potsherd. May a bird take my sin up to the sky; may a fish take my sin down to the abyss." What is said of sin, is repeated of the curse resting upon sin, as, for example: "May the curse be shattered like a potsherd." But throughout the litanies no mention is made of divine mercy or of any promises of the gods to accept the prayers. No wonder God called Abraham to the pure religion of Jahweh, which was qualitatively different from paganism.

JOHN THEODORE MUELLER

BAPTISM AND CONFIRMATION

The *Anglican Theological Review* (October 1956) contains an article entitled "Note on the Gifts in Baptism and Confirmation," in which the author first discusses various views expressed on the subject and in which he then considers, in particular, the problem how the Holy Ghost may be received again in confirmation (which he regards as a Sacrament) after the personal reception of the Holy Ghost by the

baptized in water Baptism. He reaches the conclusion that in Baptism the Holy Spirit comes to communicate the divine life of our Lord to men. This means their incorporation into our Lord's body and is primarily an incorporation into His death and resurrection. In confirmation, however, the Holy Ghost, though dwelling in us, is given us for a different purpose. In confirmation, the new purpose of the bestowal of the Holy Ghost is that of the formal reception of the Gifts (*capital in original*). "Our reception of the Gifts at confirmation may be thought of as perfecting us for our constant, continuous, and all-embracing proclamation in word and deed of the good news of the incarnate Lord."

As the reader studies this presentation of Baptism and confirmation, he may gratefully review Luther's clear and Scriptural presentation of the nature and purpose of Holy Baptism. He may be grateful, too, that Luther declined to recognize confirmation as a sacrament and that the Wittenberg Reformation of 1545 advocated an evangelical use of the rite, in which the personal indoctrination and the public profession of the faith by the catechumens after due public examination, together with public intercession for the *confermandi*, were the principal parts. The somewhat ambiguous expression "to renew and confirm the baptismal vow," by the way, was understood in the sense of the catechumens' own public confession of the vow which they made at Baptism through their sponsors.

JOHN THEODORE MUELLER

STATEMENT CONCERNING THE REVISED STANDARD VERSION

1. The Word which God has given to men in the writings of the prophets and apostles is a perfect Word, complete, clear, reliable, and inerrant, a Word that will remain forever.

2. However, the inspired originals of all the Biblical books have been lost, and the copies made from them by scribes show inaccuracies of various kinds, although none of these inaccuracies affect an article of faith. Similarly, translations made from these copies are to some extent inaccurate. Through study complete accuracy in text and translations can be more and more closely approached, but it is likely that it will never be fully achieved.

3. The RSV is an American revision of the KJV, the Bible used for hundreds of years in English-speaking countries. In many ways the RSV is an improvement on the parent version. It is a modern book in form and encourages the modern person to read it; it takes into consideration the results of generations of research into such things as the original languages, the geography and history of the Bible lands,

the witnesses to the original texts; it is generally much more accurate than the KJV. In language it compares favorably with the dignity of the KJV. It is not a perfect translation, and there is much to criticize. But if we are to use only a perfect translation, we shall never have a Bible at all.

4. The RSV has been attacked on the score that modern liberal theology has been worked into it. We believe, however, that there is no real foundation for this charge.

5. We recommend the RSV for use by pastors and laity in private study, in school, and in Bible-study groups in conjunction with the version so well known to us already.

6. We do not, however, favor the use of the RSV in the services and worship of the church, where other factors besides those of clarity and accuracy come into consideration. (These factors include such things as uniformity, avoiding offense, rival versions.)

7. Finally, it must be recognized that it is a matter of Christian liberty what version a congregation uses in its services. But the very fact that it is a matter of Christian liberty will lead every congregation to use a translation which is generally conceded to be a good one, and not to act in a way radically different from that pursued by sister congregations.

This evaluation of the RSV appears on page 145 of the Official Report of Proceedings of the Eighteenth Triennial Convention of the Evangelical Lutheran Church of Australia. Assembled at Glenelg, South Australia, March 8—14, 1956.

W. R. R.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Enugu, Eastern Nigeria. — A new universal primary-education plan initiated by the East Nigerian government is meeting stiff opposition from Roman Catholics who have denounced it as a "godless monopoly of education." In some areas they have staged public protests against the scheme. Under the plan all new schools opened in the region are to be controlled by the government and managed by local officials, who are free to invite religious bodies to supply faculty and staff on a temporary basis. The government will make no grants to mission schools, although missions will be permitted to extend existing schools at their own expense.

Roman Catholic school officials are circulating a pamphlet opposing the plan. "Secular education is not enough," it states. "Education must have a religious basis and a spiritual doctrine of human nature and human destiny."

Chicago.—District officials of The Lutheran Church—Missouri Synod, in a pastoral letter, called on members to "create a demand for morally clean literature." The letter was issued in connection with the national observance of Universal Bible Sunday, December 9. It charged that "literary poison" in novels and magazines is receiving wide circulation in the "best seller" category. Signers of the letter were the Rev. Arthur Werfelmann of Elgin, Ill., President of Synod's Northern Illinois District, and the Rev. Arthur A. Yoss of Riverside, Ill., Chicago-area representative of the denomination's English District.

They encourage Lutherans to support the American Bible Society, sponsor of the annual Thanksgiving-to-Christmas Scripture reading. The letter also urged "our Christian people to read and study the Bible privately and collectively."

St. Louis, Mo.—Enrollments in the 1,226 elementary parochial schools of The Lutheran Church—Missouri Synod now total 125,751, it was announced here. Dr. August C. Stelhorn, Secretary of Schools, said 31 schools and 6,572 pupils were added during the past year.

The largest number of schools—113—is maintained by congregations of Synod's Northern Illinois District. Three high schools are operated by the Lutheran High School Association of Chicago. The greatest student gain for the current year was registered by the Michigan District, which added 1,002 pupils to its 107 schools.

Chicago.—Pressure from the Roman Catholic Church was charged as a television station here canceled its plans to present the world TV *première* of *Martin Luther*, full-length dramatic film on the leader of the Protestant Reformation. Protestant church leaders claimed that the showing had been protested by the Roman Catholic Church and called the cancellation evidence of "a violation of the freedom of the press." Station WGN-TV, operated by the Chicago *Tribune*, announced, however, that the withdrawal of the program, on the eve of its scheduled presentation under commercial sponsorship on December 21, was motivated by "an emotional reaction to the plan" to show the film.

The station's sudden decision to cancel the film led to a meeting of some thirty Protestant churchmen of metropolitan Chicago, a few hours after the film's cancellation on December 20. Representing several different denominations, the group named an "action committee" of eight members, who later in the day held a press conference at which they issued a statement denouncing the late-hour withdrawal of the film. The special committee charged it "constitutes an admission on the part of the television station that it is vulnerable to pressures

which we are convinced, on the basis of our discussion with WGN, have been mobilized by the Roman Catholic Church to secure the banning of this film."

A spokesman for the Chancery Office of the Roman Catholic archdiocese in Chicago said that it had made no formal protest to WGN. He declined to comment on the charges made by the Protestant group.

The statement also declared that the decision to cancel the picture was an admission "that only such news, information, education and entertainment as are satisfactory to a particular denomination may be presented to the public by WGN."

It was recalled that when the film was first issued, a statement about it was released by the Legion of Decency, Roman Catholic organization that classifies films for Catholic viewers. "This picture," the Legion said, "offers a sympathetic and approving presentation of the life and times of Martin Luther, the sixteenth-century figure of religious controversy. It contains theological and historical references and interpretations which are unacceptable to Catholics." The Legion of Decency gave *Martin Luther* a separate classification, reserved for films which are "not necessarily morally offensive to Catholics, but require, for their proper interpretation, specialized training."

The motion picture was defended by the Protestant churchmen as historically authentic, not sectarian, and "far less controversial than many other television programs which have been telecast by WGN without protest from us, although their content and point of view was favorable to the Roman Catholic Church."

"*De facto* censorship of this character," their statement said, "violates the principles of civil and religious liberty as defined in the First Amendment to the Constitution."

The statement was drawn up by a committee composed of Dr. William Rest, head of the Northern Illinois Synod, Evangelical and Reformed Church; Rev. Birger Dahl, superintendent of the Northern District, Rock River Conference of the Methodist Church; the chairman, Dr. John W. Harms, executive vice-president of the Church Federation of Greater Chicago; Dr. O. V. Anderson, head of the Illinois Conference, Augustana Lutheran Church. Also, Dr. Martin Piehler, executive secretary of the Northern Illinois District, The Lutheran Church — Missouri Synod; Dr. Kenneth Hildebrand, pastor of Central Church; Dr. Harold Fey, editor of the *Christian Century*, nondenominational Protestant religious weekly; and Clifford E. Dahlin, executive director of the Lutheran Council of Greater Chicago, who is the committee's secretary.

Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., which made the film, agreed with Station WGN-TV that the cancellation had not been ordered by Community Builders, a Chicago housing development and construction concern, which was to have sponsored the showing. "We are led to believe the sponsor had resisted any substitution," he said. Mr. Lee said he was "shocked to learn" that the station had canceled its scheduled world television premiere of *Martin Luther*.

"This last-minute reversal of the station's carefully considered program judgment can only be interpreted as surrendering to sources who seemingly want to suppress certain pages of history," he said. "Efforts at thought control, wherever they are exerted, are un-American and are to be deplored." Mr. Lee noted that "a great many responsible institutions and individuals" throughout the country had commended the station for "its splendid example of enlightened program service" in scheduling the showing of the Luther film.

"It is regrettable that the general public must now conclude to the contrary that the station is now allowing the sectarian pressures of a single group to dictate what is in the public interest," he said. Mr. Lee urged WGN-TV to fulfill its contractual obligations as "an unequivocal demonstration of its conviction that the public is entitled to see also on television a serious motion picture like *Martin Luther*."

The film "already has earned the highest endorsement and praise not only from professional critics but also from huge cinema audiences in Chicago and throughout the world," Mr. Lee pointed out.

Jerusalem.—Extensive surveys tending to support the modern theory that Moses took a northern route through the Sinai Peninsula on his way to the Promised Land have been completed by two teams of Israeli scientists. One team, consisting of archaeologists, historians, philologists, and geographers of the Hebrew University in Jerusalem, returned here from a week's exploration of the famous Greek Orthodox monastery of St. Catherine at the foot of Mount Sinai. The other team, made up of archaeologists of the Israeli Department of Antiquities, was back after investigating ruins in the Oasis of Kadesh Barnea, near the Israeli-Egyptian border north of Sinai, where the Twelve Tribes rested 40 years.

At St. Catherine's the scientists scrutinized and photographed manuscripts dating from the sixth century onward. Examination of the monastery buildings disclosed remains of a basilical church built by Emperor Justinian in the fourth century, with only a chapel of the Burning Bush—a Crusader addition—still substantially intact.

The geographers surveyed a granite area between the monastery and the South Sinai coast. The archaeologists examined the ruins of a large fortified settlement at Wadi Feiran in ancient Paran, northwest of St. Catherine. Paran, which reached its prime in the Byzantine period, was inhabited from the middle of the Iron Age to the early Arab period. The scholars, headed by Dr. Benjamin Mazar, president of the Hebrew University, reported they had found absolutely no remains of a middle Bronze Age claimed to have been contemporary with the Jewish exodus from Egypt.

The second team found large quantities of pottery at Kadesh Barnea dating from the patriarchal period, as well as remnants of a tenth-century-B.C. Judean fortress which had apparently been destroyed by the Babylonians. A wall three miles long protected the whole Kadesh area against nomadic inroads.

Chicago.—Delegates to the 44th biennial convention of the Evangelical Lutheran Synodical Conference of North America unanimously voted continued study, "in a spirit of repentance," of a doctrinal dispute that has agitated the group for some years. At issue are such matters as church-sponsored Boy Scout troops, the doctrinal propriety of military chaplains, joint prayer with Lutherans outside the Synodical Conference, "unionism," Biblical inspiration, conversion, and justification.

The committee was instructed to draw up a common doctrinal statement to serve the Conference. The statement will be circulated among conferences and districts of the synods, who will be asked to report their evaluations to the 1958 Synodical Conference convention.

As a result of the controversy the Norwegian Synod suspended relations with the Missouri Synod, while the Wisconsin Synod is continuing relations under a "vigorously protesting fellowship."

Committees and officers of the Synodical Conference were asked to study the advisability of calling a world conclave of theologians from its affiliated groups. The conclave was suggested as a means of settling some of the controversies over doctrinal matters. Dr. John W. Behnken, St. Louis, President of the Missouri Synod, opposed any immediate plans for a conclave. He said the Conference had its own theologians and should be able to settle the questions without outside help.

Dr. John S. Bradac, 67, pastor of St. Paul's Slovak Lutheran Church, Whiting, Ind., was elected President of the Conference. He succeeds Dr. Walter A. Baepler, president of the Missouri Synod's Concordia Theological Seminary in Springfield, Ill.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

GENESIS I—XI: INTRODUCTION AND COMMENTARY. By Alan Richardson. London: SCM Press, 1953. 134 pages. Cloth. \$1.75.

In his introduction to Genesis, the author of this Torch Bible Commentary accepts and restates the results of the historico-critical school. One can no longer "suppose that Moses wrote the Pentateuch." The two sources of Genesis 1—11 are J and P. J is a prophet and as such is a mouthpiece "of an inward awareness shared by many in preceding generations." P is a "revised and rewritten account of Israel's origin and history," written after the Captivity. Both J and P state their inward awareness and write their history in the form of parables, which is a "story that may or may not be literally true" but which "conveys a meaning beyond itself." It is the task of the commentator to catch the "one point" or "one total implication" of the parable and to communicate it to his contemporaries.

In his commentary the author attempts to communicate the "one point" of the parables of Genesis 1—11. For example, the account of creation, 1:1—2:25, conveys the one idea that God created all things out of nothing. "To know that God made *me* (and therefore all the world) is to understand the parables of creation aright." The account of the Fall, 3:1-24, lays "bare the nature of man's predicament as a being capable of response to the divine address, yet incapable of fulfilling in his own strength the divine command and intention." It teaches us that "man stands a rebel against his Creator, refusing to give God the glory; yet God will not let man go, or allow him to suffer the full and dire consequences of his rebellion. Though He punishes, God is ever preserving man's life from destruction and preparing the way of salvation." The parable of Cain and Abel, 4:1-16, "shows how fratricidal strife is the consequence of man's rebellion against God." The parable of the "True Line of Adam," 4:25, 26, shows that the church "is 'set' or 'appointed' in the midst of the world that is not-Church," that it is in the world but not of it. It teaches us that the true church goes back to Adam, and the story of the whole Bible is the story of the church. The parable of the Fallen Angels, 6:1-4, is another account of the Fall, which brings out the fact of the inextricable intermingling of the "demonic" in all that is good and describes the sinister reality of cosmic evil. It teaches us that the Fall is

cosmic in its scope and that the evil of human nature cannot be "remedied by better education, better sociological and political arrangements or better psychological techniques." The parable of the Flood, 6:5—9:17, presents the "awfulness of God's judgment" and the "wonderful quality of His mercy." The covenant with Noah is a type of "the covenant of peace" which God makes with those who trust in Him. The destruction of mankind is an illustration of the sudden and terrible destruction that must overtake the world. It teaches us to seek God in the church, which is the "Ark of salvation," and to rely solely on Him for justification and salvation.

The parable of the Origin of the Nations, 10:1-32, expresses the idea that Israel was related to all the nations of the earth and had been chosen as God's people for the salvation of men of all nations. It teaches us that we are related to all men and have become God's Israel to proclaim the fact that Jahweh is the Hope of the Gentiles. The parable of the Tower of Babel, 11:1-9, expresses the idea that the "good and the bad are so mixed in human nature that man's noblest achievements and aspirations become the source of his defiance of God and oppression of his neighbor." It teaches us that "pride—which is always pride in something that is good, some capacity, some achievement—is the basic sin."

In general, the author has succeeded admirably in what he set out to do—to catch the implication that these parables had for their writer and to communicate his message to us. We note that these implications and messages are often identical with the message that conservative scholarship has derived from these same accounts.

The book is of no help, nor does it claim to be, in the textual or grammatical aspects of interpreting Genesis 1—11. The author's comments, phrase by phrase, on the text are often helpful in determining the meaning of difficult phrases. The insights into the meaning of words, which he gained by his editing of *A Theological Word Book of the Bible*, is often reflected in these comments. The book is a very readable expression of what liberal scholars are teaching.

HOLLAND JONES

THE APOSTOLIC PREACHING OF THE CROSS. By Leon Morris.
Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955. 280 pages.
Cloth. \$3.50.

This work studies the concepts "redeem," "covenant," "propitiate," "reconcile," and "justify." The study is to be a preliminary approach to clear the ground and to explain the metaphors used in New Testament days. Dr. Morris studies the themes against the background of classical Greek, Old Testament passages, and the Koine. The study is analytic and penetrating.

In the redemption category are three aspects: (a) The state of sin out of which man is redeemed; (b) The price which is paid, an aspect

which "has been too much neglected by many exegetes who have tended to see in the redemption words no more than another way of saying 'deliverance'" (p. 58); (c) The resultant state of the believer, "the liberty of the sons of God, a liberty which may paradoxically be called slavery to God" (p. 59).

The concept "covenant," together with the significance of blood in covenants, is next given thorough analysis. The author shows the difference between the Old Testament בְּרִית and the classical διαθήκη and finds both elements in the New Testament, where διαθήκη describes "almost unilateral action," namely, that "in Christ God has acted decisively for man's salvation, thus bringing about an entirely new situation" (p. 92). Thus "the new covenant is regarded as essentially an arrangement having regard to the forgiveness of sin" (p. 97).

"Propitiation" signifies the propitiation of the wrath of God. He rejects the view that the Greek words signify "expiation." The wrath propitiated "is not some irrational passion bursting forth uncontrollably, but a burning zeal for the right coupled with a perfect hatred for everything that is evil" (p. 181). Wrath is the reverse side of love.

"Reconciliation" describes God as reconciled to man. "When we say that God can be thought of as reconciled to man, that does not mean that, with various imperfections, He alters completely His attitude to man. Rather it is our groping way of expressing our conviction that He reacts in the strongest possible way against sin in every shape and form and that man comes under His condemnation accordingly; but that when reconciliation is effected, when peace is made between man and God, then that condemnation is removed, and God looks on man no longer as the object of His holy and righteous wrath, but as the object of His love and His blessing" (p. 221).

In his discussion of justification the author begins with the thought that God is a God of law. "The law in question is the law of God's holy nature, and that nature is merciful as well as just" (p. 256). "The fact that God had not always punished sin with full severity in the past, but had 'passed over' such sin, gave rise to the danger that He might not appear to men to be completely righteous. But now, in the cross, He has forever removed that danger, and He has shown Himself completely righteous" (p. 254). Since God is a God of law, He is *the* Judge. The righteous man is the man judged righteous by God. Thus the author holds the forensic sense of justification and its objective nature.

The study is profound, though in some areas preliminary. The concepts of imputation and substitution need a more penetrating analysis, although even here a positive direction is indicated by such expressions as "God condones nothing," "[One] very closely identified with the wrongdoers," and "inclusive substitution."

ERWIN LUEKER

CHURCH LIFE IN ENGLAND IN THE THIRTEENTH CENTURY.

By John R. H. Moorman. Cambridge: University Press, 1955.
xxviii and 444 pages. Cloth. \$5.50.

THE ENGLISH CHURCH IN THE FOURTEENTH CENTURY. By

W. A. Pantin. Cambridge: University Press, 1955. xii and 292 pages.
Cloth. \$5.00.

These two volumes on the English Church in the 13th and 14th centuries are not two volumes in a series; they were not written to supplement each other. Their organization and purposes are different. They tend, however, to complement each other. Indeed, Pantin asks: "How does the fourteenth century grow out of the thirteenth?" His book has greater value because of Moorman's, although not dependent upon it.

The 13th century saw reform measures taken by the Church in England; centralization, too, is a prominent feature of this century. Both continue into the 14th century. Grosseteste and Pecham were important bishops of the 13th century; Richard Fitzralph, archbishop of Armagh, and Thomas Brunton, bishop of Rochester, belong to the 14th. The rise of the universities and the coming of the friars in the 13th century had profound effects in the next century.

Moorman has much to say about the organization of the church. The first part of his book deals with the secular clergy, their parishes and churches, their education and their parsonages, their incomes and their manner of living, and such like questions. The second part of his book tells about the regular clergy, their monasteries and their daily life, the administration of the religious houses, the standard of living of the monks, and related items. There are many details included in the twenty-seven chapters of his volume, yet the picture that emerges is a well-rounded one, covering the life and activities as well as the strengths and the weaknesses of the clergy, the *scot-ales*, the *focariae*, and the growth of preaching. Moorman remarks: "The fact that a man has got to proclaim some message to his people week by week encourages him in his reading, his prayers, his self-discipline, his visiting (to find out what people are thinking), and his sense of responsibilities" (p. 240). That better education, closer supervision, and higher standards were needed cannot be denied. There were 50,000 men in clerical orders in England—with a population of less than 3,000,000—in the 13th century; there were about five men serving each parish. There were about 17,000 monks, canons, or friars among these 50,000 (Moorman has very little to say about the 7,000 nuns). But when one man out of 50 is occupied in church work—today it is one out of 1,000—the tremendous importance of their activities are evident.

Pantin does not analyze the church in the same way. In his first part he speaks of the relation between church and state, a topic with which Moorman, too, deals, more indirectly, however, than directly. Since the

statutes of provisors and *praemunire* are so prominent in the 14th century, that topic is important for its own sake. Part II of Pantin's book deals with the intellectual life and controversy of the 14th century. He describes the 14th as the century of controversy, of which the Wyclif dispute is but the culmination. Apostolic poverty, church endowments, predestination, and the immaculate conception are some of the topics of controversy of the period. Richard Fitzralph, Uthred of Boldon, Adam Easton, and Thomas Brunton are some of the personalities involved in these controversies. The third part of the book deals with the religious literature of the period. Richard Fitzralph, Uthred of Boldon, Adam Easton, and moral treatises in the vernacular, and English mystical literature of the 14th century are described. Incidentally, on page 178, three lines from the bottom of the page, Uthred is named the author of the *Defensorium*; it should be, of course, Easton.

Both Pantin and Moorman are thorough scholars, working with primary sources. Both books add much to an understanding of the English Church in the Middle Ages. Pantin, especially, stresses the continuity of the 14th with the 13th century. Both Pantin and Moorman show the relationships between the social, political, and economic movements of the period and the religious life. Moorman lays more stress on the workaday life of the clergy; Pantin stresses the intellectual ferment of the period. A study of both of these works will add to a better appreciation of the problems of another age.

CARL S. MEYER

WILHELM LOEHE ALS LITURG UND LITURGIKER. By Hans Kressel. Neuendettelsau: Freimund-Verlag, 1952. 267 pages. Cloth. DM 9.60.

Liturgia praeludium vitae aeternae—these words of Löhe are the theme of this second volume in the author's trilogy on the practical theology of the great nineteenth-century Bavarian church and writer. From the carefully documented pages before us we receive a clear picture of a very human cleric who possessed an *anima naturaliter liturgica* (p. 13), which never lost the impression made in childhood by the weekly choral Eucharist (with *frequentia clericorum*) in the parish church of Fürth; a deeply pious parish pastor who recommended *accentus* and plain chant to others, but who never dared to chant the liturgy because of his "remarkable uncertainty in hitting the right note" (p. 23); a liturgical scholar; a colonizer who rejoiced in the enthusiasm with which his American settlements, such as St. Lawrence's Church in Frankenmuth, received his service book; a pastor who realized that worship is the focal point of the life of the church and of the individual parish, while frankly conceding that "the church remains what she is even without a liturgy" and that "pure doctrine" is more important than "magnificent services" (p. 56); a persuaded denominationalist who stressed the inevitably confessional

character of Lutheran liturgics; an ecumenical personality who possessed a perceptive insight into the glories of the Eastern liturgics; a consciously sacramental Lutheran who insisted upon the essential Catholicity of the Lutheran Church; a practical church designer who rightly wanted to put the font in the narthex and who saw the desirability of a confessional in the nave for the practice of private confession and individual absolution; a paramentologist who was finally buried in the vestment that he was never allowed to wear in life, a (red-embroidered) surplice (p. 111 and n. 84); and an independent thinker who vigorously defended the celebrant's "good Lutheran right to self-Communion" (p. 143), even to the point of being willing to be deposed for it (p. 145), who baptized on occasion by the mode of immersion, and who wanted to make the qualification for admission to the Holy Eucharist in the case of children not age but possession of the "minimum measure of understanding that is absolutely essential to self-examination" (p. 192 f.). Kressel is a frank admirer of his subject, but he feels it his duty every now and then to utter a pious dissent. However, in almost every single one of the points where Kressel dissents from Löhe, Kressel is resplendently wrong, and Löhe is magnificently right. The indices are good; the bibliography is excellent. No student of Lutheran liturgics who can read German should be without this book.

ARTHUR CARL PIEPKORN

THE NEW ENGLAND MIND: FROM COLONY TO PROVINCE.

By Perry Miller. Cambridge, Mass.: Harvard University Press, 1953. xiii and 513 pages. Cloth. \$6.50.

In this work the author, an outstanding authority on American Puritanism, presents an analysis of the events in New England from 1648 (the year of the "Cambridge Platform") to 1730 (the centenary of the founding of Boston). It is a history of ideas, of the public thought of the century. The word "mind" in the title, to quote the author's definition, means "what was said and done publicly."

The covenant idea, federal theology, looms large in the "mind" of New England. The Church Covenant was not the same as the Covenant of Grace. "The Covenant of Grace is clothed with Church-Covenant in a Political visible Church-way" (p. 70), a Puritan axiom stated. The Covenant of Redemption was regarded as preliminary to the Covenant of Grace. Cotton Mather phrased the former as "the Consultation that Passed between God the Father and the Son, at the Council-Table of Heaven, when there was none present, but the Principal Secretary of State, the Holy Spirit of God, who has Revealed it" (p. 220). The Covenant of Grace received modifications, even as Brattle Street revised the idea of the Church Covenant. Stoddard modified the theory of the baptismal covenant and attached the doctrine of the Church Covenant and the Half-Way Covenant. The theory of the national covenant was

a part of the theology of New England. The concept of "preparation," the question of hypocrisy, the witchcraft trials, the debate about inoculation for smallpox, pietism, and the beginnings of rationalism influenced the thinking of New England. The jeremiad is the most important literary form.

The long-lived Increase Mather (1639—1723) almost spans the entire period; Cotton Mather (1663—1728) dominates it. John Wise and Solomon Stoddard, Edward Wigglesworth and Samuel Willard, are only four of the more than forty writers who are discussed by Perry Miller.

The author's acquaintance with the period is broad and deep. His insights are those of a scholar who has made the primary sources his intimate companions. His interpretations are the explanations of a careful thinker. All students of Puritanism must be thoroughly acquainted with Perry Miller's writings.

CARL S. MEYER

DER JUNGE WESLEY ALS HEIDENMISSIONAR UND MISSIONS-THEOLOGE. By Martin Schmidt. 48 pages. Paper. DM 4,80.

This vignette of mission history by an eminent German specialist on Wesley stresses Wesley's existential mission motive, to save his own soul. During his short stay in Georgia he came in contact with the Indians; Negro missions began to interest him; he learned Spanish to do mission work among the Jews. Wesley believed himself to be a missionary; Schmidt maintains that this realization remains the foundation of the Methodist movement.

CARL S. MEYER

AMERICAN PHILOSOPHY. Edited by Ralph B. Winn. New York: Philosophical Library, 1955. xviii and 318 pages. Cloth. \$6.00.

Professor Winn's book is well conceived, carefully organized, and authoritatively written. After an introduction in which the editor considers survey-fashion the past role of philosophy in American affairs, his sixteen contributors take over. First they discuss the fields and problems of American philosophy—philosophy of science, axiology, aesthetics, ethics, semantics, logic, metaphysics, and philosophy of religion. Next they canvass the "sources and choices": transcendentalism, idealism, Thomism, personalism, pragmatism, humanism, logical positivism, realism, naturalism, and Oriental philosophy in America. Then the editor takes over again with summary biographies and appreciations of twenty-five American philosophers, with very brief illustrative quotations. This is probably the weakest section of the book. But his contributors—among them A. Cornelius Benjamin, Vernon J. Bourke, Irving M. Copi, Ralph Tyler Flewelling, Roy Wood Sellars, and Julius Weinberg—are a thoroughly competent group, who generally succeed very well in being genuinely informative within the imposed space limits.

ARTHUR CARL PIEPKORN

EPICURUS AND HIS GODS. By A. J. Festugière, translated by C. W. Chilton. Oxford: Basil Blackwell, 1955. xiii and 100 pages. Cloth. 9/6.

To praise this book would be to carry owls to Athens. Festugière is well known as a brilliant interpreter of Greek religion. The French edition of the present volume was widely praised in 1945 as the most accurate and best-balanced concise account of Epicurean theology in existence. No book has been produced since then to contest that claim. This assures the present book a warm reception in its English dress. The translation is both readable and idiomatic.

Epicurean religion strove for freedom from the fear of death and punishment in the afterlife. The school felt itself bound into a community by love (*philia*) and respect for its founder. It held that all other solutions to the problem of life than its own were dangerous, wrong, and worthy of opposition. All of these emphases receive their due in Festugière's book. The English edition has been brought up to date in bibliography and has the added benefit of an index. It is hardly correct, however, as the publisher says, that "considerable additions" have been made. Yet the book will be useful to all students of Greek philosophy and the history of religion.

EDGAR KRENTZ

THE NEW BIBLE — PRO AND CON. By William Carey Taylor. New York: Vantage Press, Inc., c. 1955. vii and 351 pages. Cloth. \$3.50.

As an evaluation of the RSV this book is inadequate because of its lack of objective criteria. Written by a Southern Baptist, it insists on a denominational interpretation of the Biblical text rather than a translation. The question whether the "translators believe what they solemnly publish and declare to be the Word of God" (p.9) is made the standard of judgment rather than the translation itself as a faithful rendering of the meaning of the original into English. The language is often vehement, at times bordering on irreverence.

WALTER R. ROEHRS

AUGUSTINUS: CONFESSIONES — BEKENNTNISSE. Edited and translated by Joseph Bernhardt. München: Kösel-Verlag, 1955. 1,014 pages. Cloth. DM 28,—.

The *Confessions*, a devotional classic, deserve to be known and read by Christians of every persuasion. Bernhardt's bilingual edition will help the German world to hear the saint speak, though dead. The Latin text (taken from Labriolle's Budé edition) is faced by a German version. This version is good, even though the artistry of the Bishop of Hippo shines by comparison. Few modern languages are equal to the beauty and subtlety of periodic Latin or Greek prose. Eighty pages of notes on the text give aid on *cruces interpretationis* and refer one to modern discussions listed in a good bibliography.

It is regrettable that an edition so well executed in other details should lack a critical apparatus to the Latin text. Bernhardt might at least have given selected readings from the standard critical editions by Knöll or Skutella. One able to use Bernhardt's learned notes would probably also be competent enough to want an apparatus.

The book is well printed, on excellent paper, and small enough to be a devotional *vade mecum*.
EDGAR KRENTZ

THE BIRTH OF MODERN EDUCATION. By J. W. Ashley Smith.
Chicago: Alec R. Allenson (London: Independent Press), 1954.
329 pages. Cloth. \$4.00.

This book records the Curricula of the Dissenting Academies during the years 1660—1800. It is usual to ascribe to the dissenting academies a large share in the development of our modern educational curriculum. The research student will value this study, for it reveals what the academies contributed to education generally by breaking new ground in subjects taught and in educational method.

The book contains much matter not hitherto known and reflects the theological and philosophical background of the times. The author is widely informed. One has no reason to suspect the reliability of his facts, which receive very complete and careful documentation.

HARRY G. COINER

THE CHRISTIAN AS CITIZEN. By John C. Bennett. New York: Association Press, c. 1955. 93 pages. Cloth. \$1.25.

A veteran student and professor of ethics seeks to explore the Biblical imperatives for citizenship and to relate them to Christian societies in all parts of the world. He distinguishes between perspective, motive, and corrective. He suggests that "responsibility" and "participation" are current expressions for the word "obedience" to authority in the New Testament. He evaluates current political forms in terms of their facilitating of the Christian process. (This volume is also available bound together with other studies in the "World Christian Books" series volume, entitled *New Pathways to Faith*, of which Bishop Stephen Neill is the general editor, at \$5.00.)

RICHARD R. CAEMMERER

BUILDING FOR ETERNITY: Units in Religion for Upper Grades, Book II. Edited by William A. Kramer. St. Louis: Concordia Publishing House, 1956. 182 pages. Paper. \$1.25.

TEACHER'S MANUAL FOR "BUILDING FOR ETERNITY." By William A. Kramer. St. Louis: Concordia Publishing House, 1956. Plastic ring binder. 142 pages. \$1.25.

These publications, prepared under the auspices of the Board for Parish Education of The Lutheran Church—Missouri Synod, are parts of the series of five new popular teaching tools for religious instruction in

Lutheran elementary schools. They utilize the unit approach and inductive procedures in teaching, to the end that instruction may be more pointed, that goals may be clearer, that teachings and memory work may be more relevant and meaningful to the pupil, and that the whole learning experience may be more joyous and rewarding for him. Designed specifically for Lutheran elementary schools, these books may serve also as valuable resource materials for instructors of children's confirmation classes and of upper-grade pupils in vacation Bible and Saturday schools. Pastors and teachers unfamiliar with the unit approach will find helpful, detailed, and evaluative descriptions of this method of teaching in the "Introduction" of the *Teacher's Manual*.
A. G. MERKENS

FREUD AND THE CRISIS OF OUR CULTURE. By Lionel Trilling.
Boston: Beacon Press, 1955. 59 pages. Cloth. \$1.00.

This is the Freud Anniversary Lecture of 1955. Literature and Freudianism are alike in that they elevate the self, and in the ongoing struggle with culture both speak of the authority and integrity of the self. Thus in the crisis of our culture, when culture threatens to engulf the self, Freud speaks of the *biological* nature of man—as given beyond that contributed by culture and the source of man's solid stand as a separate being or self.

The essay is bound to provoke thought. One will admire the psychological and humanistic insights that give a profound approach to the understanding of man, yet at the same time one will cry out for some application of theology to this crisis of our culture. K. H. BREIMEIER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

The Chaos of Cults: A Study in Present-Day Isms. By Jan Karel van Baalen. Second edition. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 409 pages. Cloth. \$3.95. This is in a sense really the third edition of one of the standard Protestant critiques of contemporary cultism. In 1938 the author published a predecessor of the present work and called it *Our Birthright and the Mess of Meat*. The first edition with the present title came out in 1951. For the 1956 edition, the introductory chapter has been revised, new material on the Church of Jesus Christ of Latter-Day Saints and on Jehovah's Witnesses has been added, the chapter on Moral Rearmament has been rewritten, a new chapter on the Church of the New Jerusalem has been included, and the annotated bibliography has been expanded. Questions are added after each of the seventeen chapters (thirteen of which discuss a cult apiece) to stimulate discussion when the book is used as a class text. While the present revision brings the book up to date, a more determined elimination of irrelevant and dated material would have resulted in a tighter and better over-all study. There is no index. While the denominational bias unsuits it for unrestricted lay use, clergymen who are ready to use it critically will probably find it helpful.

The Strange Story of a Minister's Life. By John Lewis. Boston: Christopher Publishing House, 1956. 171 pages. Cloth. \$3.00.

Pastoral Theology: A Reorientation. By Martin Thornton. New York: The Macmillan Company, 1956. x+278 pages. Cloth. \$5.00.

All Ye That Labor: An Essay on Christianity, Communism and the Problem of Evil. By Lester DeKoster. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 128 pages. Cloth. \$1.50.

New England Saints. By Austin Warren. Ann Arbor: The University of Michigan Press, 1956. vii+192 pages. Cloth. \$3.75.

Red Dragon Over China. By Harold H. Martinson. Minneapolis: Augsburg Publishing House, 1956. viii+328 pages. Cloth. \$3.50.

Politics for Christians. By William Muehl. New York: Association Press, 1956. 181 pages. Cloth. \$3.00.

The Church and the Amateur Adult. By Ralph W. Loew. Philadelphia: Muhlenberg Press, 1955. ix+108 pages. Cloth. \$1.50.

Christ and Adam: Man and Humanity in Romans 5 (Christus und Adam nach Römer 5). By Karl Barth, trans. T. A. Smail. Edinburgh: Oliver and Boyd, 1956. 45 pages. Paper. 6/—.

Adolescent Development and Adjustment. By Lester D. Crow and Alice Crow. New York: McGraw-Hill Book Company, 1956. xvi+555 pages. Cloth. \$5.50.

The American Community. By Blaine E. Mercer. New York: Random House, 1956. xv+304 pages. Cloth. \$5.00.

Stories We Wrote, ed. Theresa Worman. Chicago: Moody Press, 1956. 64 pages. Paper. 50 cents.

A Year of Young People's Programs. By Wally and Esther Howard. Chicago: Moody Press, 1956. 64 pages. Paper. 75 cents.

Boxes, Bottles, and Books at the Judgment Seat of Christ. By Robert T. Ketcham. Chicago: Moody Press, 1956. 32 pages. Paper. 25 cents.

The Happy Christian. By Albert Ernest Richardson. Chicago: Moody Press, no date. 159 pages. Paper. 50 cents.

The Ministry in Historical Perspectives, ed. H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers Publishers, 1956. xi+331 pages. Cloth. \$5.00.

The Life of Matthew Simpson. By Robert D. Clark. New York: The Macmillan Company, 1956. xi+344 pages. Cloth. \$5.50.

An Introduction to the Literature of the Old Testament. By S. R. Driver. New York: Meridian Books, Inc., 1956. xxv+577 pages. Paper. \$1.95.

The Varieties of History from Voltaire to the Present. By Fritz Storn. New York: Meridian Books, Inc., 1956. 427 pages. Paper. \$1.45.

Existentialism from Dostoevsky to Sartre, ed. Walter Kaufmann. New York: Meridian Books, Inc., 1956. 319 pages. Paper. \$1.45.

Christian Maturity. By Richard C. Halverson. Los Angeles: Cowman Publications, 1956. 137 pages. Cloth. \$2.50.

Dictionary of Anthropology. By Charles Winick. New York: Philosophical Library, 1956. vii+579 pages. Cloth. \$10.00.

Ephraim of Israel: The Unknown Apostle. By Paul Constant. New York: Philosophical Library, 1956. viii+104 pages. Cloth. \$3.00.

The Stewardess. By Eleanor Bockelman. Columbus: The Wartburg Press, 1956. vii+71 pages. Cloth. \$1.00.

Deep River: Reflections on the Religious Insight of Certain of the Negro Spirituals. By Howard Thurman. New York: Harper and Brothers, 1955. 94 pages. Cloth. \$2.00.

A Modern Philosophy of Religion. By Samuel M. Thompson. Chicago: Henry Regnery Company, 1955. xvii+601 pages. Cloth. \$7.50.

He That Cometh: The Messiah Concept in the Old Testament and Later Judaism (Han som kommer). By Sigmund Mowinckel; trans. G. W. Anderson. Nashville: Abingdon Press, no date. xvi+528 pages. Cloth. \$6.50.

The Vatican: Its Organization, Customs, and Way of Life. By Jean Neuvecelle; trans. George Libaire. New York: Criterion Books, 1955. 250 pages. Cloth. \$4.50.

The Language of Communism. By Harry Hodgkinson. New York: Pitman Publishing Corporation, no date. xii+149 pages. Cloth. \$3.75.

Citizen's Guide to Desegregation: A Study of Social and Legal Change in American Life. By Herbert Hill and Jack Greenberg. Boston: The Beacon Press, 1955. x+185 pages. Paper. \$1.00.

The Bible as History: A Confirmation of the Book of Books. By Werner Keller; translated from the German by William Neil. New York: William Morrow and Company, 1956. xxv+452 pages. Cloth. \$5.95.

Beyond the Kikuyu Curtain. By H. Virginia Blakeslee. Chicago: Moody Press, 1956. 267 pages. Cloth. \$3.75.

Course of Empire. By Ruth Bowen. Chicago: Moody Press, 1956. 352 pages. Cloth. \$3.00. Fiction.

The Sociology of Social Problems. By Paul B. Horton and Gerald R. Leslie. New York: Appleton-Century-Crofts, 1955. xii+584 pages. Cloth. \$5.50.

The Bible in Pictures for Little Eyes. By Kenneth N. Taylor. Chicago: Moody Press, 1956. 186 pages. Cloth. \$2.95.

Vocabulaire Biblique, ed. Jean-Jacques von Allmen. Neuchatel: Delachaux and Niestlé, 1954. 314 pages. Paper. Swiss francs 17.—.

Health Shall Spring Forth. By Paul E. Adolph. Chicago: Moody Press, 1956. 127 pages. Cloth. \$2.50.

American Society: Urban and Rural Patterns. By Edmund de S. Brunner and Wilbur C. Hallenbeck. New York: Harper and Brothers, 1954. xviii+601 pages. Cloth. \$5.50.

Elias Hicks, Quaker Liberal. By Bliss Forbush. New York: Columbia University Press, 1956. xxi+355 pages. Cloth. \$5.50.

Church and Parish: Studies in Church Problems, Illustrated from the Parochial History of St. Margaret's, Westminster. By Charles Smyth. Greenwich: The Seabury Press, 1956. xvii+262 pages. Cloth. \$5.00.

Body and Soul: A Study on the Christian View of Man. By D. R. G. Owen. Philadelphia: The Westminster Press, 1956. 256 pages. Cloth. \$3.75.

Sermon Outlines on Prayer, ed. Al Bryant. Grand Rapids: Zondervan Publishing House, 1956. 66 pages. Paper. \$1.00.

The Touch of the Master's Hand: Christ's Miracles for Today. By Charles L. Allen. Westwood, N. J.: Fleming H. Revell Company, 1956. 158 pages. Cloth. \$2.00.

History of Mediaeval Philosophy. By Maurice de Wulf; translated from the sixth French edition by Ernest C. Messenger. *Volume 1: From the Beginnings to the End of the Twelfth Century.* New York: Dover Publications, Inc., 1952. xviii+317 pages. Cloth. \$4.00.

Confessiones-Bekenntnisse: Lateinisch und Deutsch. By Aurelius Augustine, ed. and trans. Joseph Bernhart. Munich: Kösel-Verlag, 1955. 1014 pages. Cloth. DM 28.—.

Manuel du Latin Chrétien. By Albert Blaise. Strasbourg: Le Latin Chrétien, 1955. 221 pages. Paper. \$2.00.

The Greatest Thing in the World, Henry Drummond. *The Changed Life*, Henry Drummond. *The Kingship of Self-Control*, William George Jordan. *The Majesty of Calmness*, William George Jordan. Westwood, N. J.: Fleming H. Revell Company, no date. 64 pages each. Cloth. \$1.00 a volume.

Portals of Prayer (Volume XX, No. 144: January 1 to February 21, 1957). By Paul Boecler, Carl A. Gaertner, and Carl H. Harman. St. Louis: Concordia Publishing House, 1956. 63 pages. Paper. 10 cents.

"*It Will Be Your Duty . . .*" By Wilfred Bockelman. Columbus: The Wartburg Press, 1956. 74 pages. Cloth. \$1.00.

The Apostles' Creed Today. By Conrad Bergendoff. Rock Island: Augustana Press, 1956. 47 pages. Paper. 50 cents.

By' Means of Death: Good Friday Meditations. By Hughell E. W. Fosbroke. Greenwich: The Seabury Press, 1956. 93 pages. Cloth. \$1.75.

Saint Peter. By John Lowe. New York: Oxford University Press, 1956. 65 pages. Cloth. \$2.50.

Ideals in Church Music: An Official Publication of the Joint Commission on Church Music of the Protestant Episcopal Church in the U.S.A. By Leo Sowerby. Greenwich: The Seabury Press, 1956. 21 pages. Paper. 65 cents.

The Seven Words from the Cross. By Ralph G. Turnbull. Grand Rapids: Baker Book House, 1956. 53 pages. Cloth. \$1.50.

The Coming World Civilization. By William Ernest Hocking. New York: Harper and Brothers, 1956. xiv+210 pages. Cloth. \$3.75.

Great Christian Plays: A Collection of Classical Religious Plays in Acting Versions and of Selected Choral Readings Suitable for a Worship Service, ed. Theodore M. Switz and Robert A. Johnston. Greenwich: The Seabury Press, 1956. xii+306 pages. Cloth. \$7.50.

The Gospel We Preach: Sermons on a Series of Gospels for the Church Year. By Sixty-five Lutheran Pastors, ed. Victor E. Beck, Clifford A. Nelson, and Ernest E. Ryden. Rock Island: Augustana Press, 1956. xii+367 pages. Cloth. \$3.50.

For Our Age of Anxiety. By R. Lofton Hudson. Nashville: Broadman Press, 1956. 160 pages. Cloth. \$2.00.

John Ploughman's Pictures: More of His Plain Talk for Plain People. By Charles H. Spurgeon. Grand Rapids: Zondervan Publishing House, 1956. 158 pages. Cloth. \$1.95.

In the Last Analysis. By Adam Elliott Armstrong. New York: Philosophical Library, 1956. 115 pages. Cloth. \$3.00.

Life Victorious: Lenten Sermons. By Elmer A. Kettner and Paul G. Hansen. St. Louis: Concordia Publishing House, 1956. 112 pages. Paper. \$1.50.

Bible Commentary: The Gospel According to St. Luke. By William F. Arndt. St. Louis: Concordia Publishing House, 1956. ix+523 pages. Cloth. \$6.50.

Faith, Reason and Modern Psychiatry: Sources for a Synthesis, ed. Francis J. Braceland. New York: P. J. Kenedy and Sons, 1955. xv+310 pages. Cloth. \$6.00.

The Pauline View of Man. By W. David Stacey. New York: St. Martin's Press, 1956. xv+253 pages. Cloth. \$5.75.

Eight Lectures on the History of Jacob: Evangelical Sermon Material. By Henry Blunt. Greensboro: The Homiletic Press, 1956. 204 pages. Paper. \$1.50. A photolithoprinted reissue of the 17th edition.

Religious Customs in the Family: The Radiation of the Liturgy into Christian Homes. By Francis X. Weiser. Collegeville: The Liturgical Press, 1956. 95 pages. Paper. 25 cents.

Tägliche Andachten (Vol. XX, No. 144: January 1 to February 21, 1957). By August Gerken, Charles A. Waech, and W. Nordsieck. Saint Louis: Concordia Publishing House, 1956. 64 pages. Paper. 10 cents.

Miraculum a Martino Luthero confictum explicatne eius reformationem? By Reinoldus Weijenborg. Rome: Directio et Administratio Periodici Antonianum, 1956. 53 pages. Paper. Price not given.

Evangelisches Kirchenlexikon, ed. Heinz Brunotte and Otto Weber. Fascicles 14—15: *Habakuk-Jeremias*. Göttingen: Vandenhoeck und Ruprecht, 1956. 255 pages. Paper. DM 9.80.

The Order of the Marriage Ceremony for Church Weddings. By Adalbert Raphael Kretzmann. Chicago: Evangelical Lutheran Church of St. Luke, 1956. 14 pages. Paper. Price not given.

Luther's Works: Selected Psalms II, ed. Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1956. xii+451 pages. Cloth. \$5.00.

Consider Him: Meditations on the Passion of Our Lord. By Olive Wyon. Nashville: Abingdon Press, 1957. 64 pages. Cloth. \$1.00.

The Christian and His America. By Gerald Kennedy. New York: Harper and Brothers, 1956. ix+173 pages. Cloth. \$3.00.

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